The Lutheran Outlook

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Out of Order

Graebner's Suggestion

Quo Vadis, Ecclesia Lutherana?
A. G. Wacke

Two Novelists Think of God
Walter Riess

How to Make Peace
George Koehler

The Catholic Church and The Modern Mind
John F. Palm

OLUME XV MAY, 1950 NUMBER 5

Pointed Paragraphs

WHO'S WHO

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COMMUNIST AIM

It seems impossible for any clear-headed person to review the last sixteen years without grasping the extraordinary way in which the Communist Party has aided, and still is aiding, in pushing this government along the perilous road of debt and deficits almost to the brink of bankruptcy. Not to recognize that this is and has been an unwavering Soviet policy is absurd. It isn't even concealed. It is proclaimed in Communist publications and by Communistic speakers. It is almost incredible they could play the game for so long and with such complete immunity. But play it they have, and it seems to make us a nation of suckers. The question is, Are we going to understand what has been happening to us, turn around and go in the other direction? Or are we going to continue cooperating in our own destruction?—*Frank R. Kent.*

Referring to the great demand for free dental work in England, an opponent of the Socialist program called it a "weeping and wailing and nationalization of teeth."

PRAYER

Never did people need prayer more than at the present time. Yet in their hour of greatest need they have lost that which was indeed their birthright—the knowledge of *how* to pray. This is the unconscious hunger and thirst of millions which they could be totally incapable of putting into words, but which they passionately need. Or, if they could give words to their hunger, as Alfred Noyes has reminded us, they might indeed say with the woman at the Sepulchre: "They have taken away our Lord—and we know not where to find Him."—*Lord Halifax.*

I never see the preacher's eyes—
He hides the light divine;
For when he prays, he shuts his own,
And when he preaches, mine.
—*Capital Chimes.*

MARXISM

Beginning with the establishment of the Bolshevik state in Russia, Marxism has in thre decades spread until, in one form or another, to a greater or lesser degree, it affects all the world. Perhaps as many as 800,000,000 human beings live under avowedly Marxist governments. The Fabian Socialism of Great Britain is basically Marxist. The Fair Deal in the United States is sufficiently tinged with Marxism to indicate an affinity for it.

The teachings of Karl Marx were not as important in the field of economics as in the field of religion. The failure to grasp the essence of dialectical materialism has confused many persons in the Western world who assume the conflict is between Capitalism and Socialism. Actually it is a conflict over the answer to the questions, What is man? What is his place in Nature?—*George Sokolsky.*

Governor Youngdahl told this one on himself. Earlier in his career he was a city magistrate, and one day a case of assault came before him, in which a stone had been used as a weapon. Endeavoring to find out the size of this stone, he asked a Swedish witness whether it was as large as his head. "Val, now, let me see har now," said the witness. "Oh, ya, I guess it vas so long as your honor's head, but maybe not so t'ick."

FAITH AND WORKS

It is a common criticism, on the part of both Roman Catholics and of secularists, that the principle of salvation by faith affords no ground for moral obligation and no stimulus to moral endeavor. If God's love abounds even for sinners, why must I be good? But the criticism misses the crucial point that the personal relationship with God made possible by faith is the great source of moral renewal. There is an ethics of duty but there is a higher and more dynamic ethics of grace. The ethics of duty, like a taskmaster, says that you must try harder. But there is no Gospel in that! The effect on the more sensitive conscience is to make him despair; on the less sensitive conscience, to make him self-righteous. In the ethics of grace, however, good works are not the condition of being saved but the result. The man who knows himself the object of God's redeeming love has a gratitude which expresses itself spontaneously in the service of God. Lookin at the Cross, he exclaims:

"Were the whole realm of nature min
That were a tribute far too sma
Love so amazing, so divine,
Demands my life, my soul, my all

Samuel McCrea Cavert.

We have been hoping for a lon time to bring the people to the senses. Now we are bringing the census to the people.—Fibber McGe

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ENGLAND AND AMERICA

While conditions in England ar not entirely the same and undoubted ly the British have a less favorabl economic basis on which to work, stil it seems fair to assume that if w copy the British in all of their poli cies we are likely to reach the sam kind of state of economic morass an regimentation which they had at tained prior to the recent election That morass cannot be cleared up fo a long time, even if future election completely repudiate the Socialis program.—*Senator Taft.*

The young man did not believe i the effect of prenatal influence "Why," he argued, "Just before I wa born, my mother was carrying a armful of phonograph records acros the room when she tripped over a rug and fell, smashing the records to bits. But it didn't affect me, affec me, affect me."

The Lutheran Outlook

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LUTHERAN OUTLOOK

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EDITORIAL

Out of Order

AN EDITORIAL in the April 1 issue of the Catholic magazine *America* took note of the rising tide of Protestant protest against the reappointing of a residential representative at the Vatican. The editor f *America* thought that President Truman should ignore "all purely religious pressures" when he makes his decision on that point. The editorial said, in part:

"We know of no organized effort on the part of Catholics to exert pressure on our government to send a representative to the Holy See. If any such effort were made, it would simply be out of order."

That sounds like a noble and fairminded statement, ut I doubt that it is. It sounds like it is saying. "You ee how fair we Catholics are. We are not trying to ring pressure on the President to get him to send an mbassador to Rome. That would be out of order. You rotestants ought to be just as fair. You ought to conider it out of order to bring pressure on the President n the other direction."

The editor says, "We know of no organized effort on he part of Catholics," etc. He does not say that there as been no organized effort, but that he knows of none. he truth of that depends on what one means by organzed effort. Policy is not determined in the Catholic hurch by calling for the opinion of various men in the anks. If it were decided by the princes of the Roman hurch that it serves the interests of that Church to ave, or seem to have, the backing of the powerful and ealthy United States, they would probably not consult n editor. They would simply send a cardinal, possibly ardinal Spellman, to have an interview with the Presient. The thing could be done very quietly, without ither a Catholic editor or the American people as a hole ever finding out what hints and suggestions were ropped and what bargains were made.

On the other hand, though, as soon as the Catholics in the ranks—editors, college professors, public speakers, legislators, and others who can be useful—as soon as they discover what the Church's "line" is, it is up to them to support that "line." Therefore we have the large number of addresses by Catholic orators and writings by Catholic editors in which the narrow-mindedness of the Protestants is pointed out. Why, it is really to the best interests of America to have a representative at the Vatican, where so much secret information is available, etc., etc. That is the "line."

When this "line" is assiduously cultivated by every Catholic speaker and writer who can get a hearing, it seems to me to be evidence of an "organized effort on the part of Catholics to exert pressure on our government." This very editorial in *America* is a part of such organized pressure, the very thing it claims does not exist. *America* says, "If any such effort were made, it would simply be out of order." I think such efforts have been made successfully in the past, and are being repeated today; and I agree that they are out of order.

Then how about the other side of the picture? Is it out of order for Protestants to object? The following is the heart of a statement by the Federal Council of Churches, a statement which *America* quotes and comments on:

> "The maintenance of diplomatic relations with the Vatican . . . confers on one Church a special status not held by other Churches, in relation to government. It is thus directly contrary to our historic principle that all Churches should have the same status in the eyes of the State."

The difference between the position of the Roman Church and that of the Protestants is clear: the Catholics want the President to take the law in his own hands and do that which the American people have not authorized; the Protestants are asking him to abide by the

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written law, the history, tradition and spirit of the nation. The Catholics think it right and proper for the President to favor the Roman Church, because it is their historic doctrine that only the Roman Church has divine favor and no other Church has a right to existence. The Protestants, on the other hand, think it is wrong for the President to favor any Church, Catholic or Protestant, because it is their historic doctrine that Church and State should be separate.

Even if it were a Protestant Church that was picked out by the President for special relations with the American government, Protestants would object on principle. The editorial in America turns that truth right around into an untruth. Of the Federal Council's protest, quoted above, the editorial says:

> "The statement is especially interesting, we may note, in that it revises the old 'separation of Church and State' objection. If there were any place to send a U.S. representative to international Protestantism, and we sent one, apparently the Council would not object."

That paragraph is based on the words, "all Churches should have the same status," in the Federal Council protest, which does indeed sound as though the Protestants would be satisfied if they, too, had a special envoy from the President to consult with them. I do not think that is what the Protestants want. They do not want the President to favor Catholicism *and* Protestantism. They want him to favor *neither* Catholicism *nor* Protestantism. That is the law of the land. Anything else is "out of order."

Tax Refusal

SOME CHRISTIANS who take their personal responsibility seriously feel that it is wrong for them to support un-Christian activities of the government. Among such un-Christian activities they reckon the preparation for war, and especially the stock-piling of atomic bombs and the development of the hydrogen bomb. Because they consider such preparation for war un-Christian, these people refuse to pay part or all of their income tax.

Whether it is sinful for the national government to make preparations for national defense against possible future aggressors is a question that could be debated long and earnestly. Most of us think that self-defense is no crime, and would hold our national government delinquent in its duties if it did not make reasonable preparation for probable contingencies. That is not the question here.

The question is whether these pacifists, who are sincere in their opposition to war, are taking a reasonable course to attain their end. Their sincerity and their willingness to follow conscience even to the point of martyrdom one can only admire. Would that all of us who call ourselves Christians would stand as uncompromisingly for our principles. These people, few in number, have formed a "Tax Refusal Committee of Peacemakers." They say,

> "Unitedly we affirm our determination to refuse to pay taxes which are levied for the purpose of carrying on war. President Truman's decision to begin the manufacture of the hydrogen bomb makes us even more determined than before to refuse to finance armaments. Building this newest and most terrible weapon is further indication of the extreme depths of moral degradation into which our nation has sunk."

Some of these pacifists have refused to pay that part of their taxes which "corresponds to the percentage of the national budget now allocated to war preparation." How they expect in this manner to escape personal responsibility for government action which they condemn is not clear. Suppose military preparation consumes fifty per cent of the national budget. And suppose a protester therefore, instead of paying his whole income tax—say $500—pays only one-half. Will not that $250 which he does pay be allocated fifty per cent to military uses and fifty per cent to other purposes, just as all the rest of the government's income is allocated? It would seem that to pay any tax at all would mean that part of it inevitably goes for ends which the protesters are not willing to support.

They no doubt see that point as clearly as I do. I conclude therefore that what they are aiming at is a dramatic gesture, emphasized by court trials and prison sentences, which will call attention to their protest and advertise it. Thus they hope to "win friends and influence people" and eventually gain so many adherents to their cause that the pressure of public opinion will force a change in national policy.

Graebner's Suggestion

IN THE MARCH ISSUE of the *American Lutheran* there was an article by Dr. Theodore Graebner, for many years editor of the *Lutheran Witness* and professor of theology at Concordia Seminary, St. Louis. The article, headed "What Price Patience?", makes the somewhat startling suggestion that the Wisconsin Synod withdraw from the Synodical Conference.

The immediate occasion for Dr. Graebner's article was the attitude of the Wisconsin Synod toward the articles of agreement between the Missouri Synod and the American Lutheran Church even before those articles had been published. Dr. Graebner begins with this paragraph: "Do you hear that faint rasping sound somewhere in the middle distance? It is the sharpening of the knives for the cutting of the throat of the Missouri-A.L.C. committee's propositions for church fellowship."

The truth is that the Wisconsin Synod, aiding and abetting, and being aided and abetted by a small group of extreme reactionaries within the Missouri Synod itself, has been doing all it can to sabotage any movement by the Missouri Synod toward reconciliation with other Lutheran bodies. When I say that I am simply stating a fact and not pronouncing a judgment. I am sure that they themselves believe that they are thereby "doing God service." Most of the rest of us feel in our more

aritable moments that they "have a zeal of God, but ot according to knowledge."

As long ago as 1938 the theologians of the Missouri ynod and the American Lutheran Church presented a ommon base of agreement to their respective bodies, id it was accepted by both. When the report of the issouri committee was presented to its Synod in St. ouis, it was greeted by loud applause, the first committee report, as Dr. Graebner points out, ever to receive ich an enthusiastic welcome. And when it came to a ote, it was adopted just as heartily by a rising vote. ut then the sniping began, and by 1947 those who were raid Missouri was getting into entangling alliances with eretics had brought it to pass that the statement of 1938 as withdrawn as a basis of agreement.

Now a new statement of common doctrine has been epared for submission to the two bodies this year. See We Believe and Teach," *Lutheran Outlook*, March, 1950, 84, ff. Already the reactionary group within Missouri making plans to oppose its adoption at the convention. ence Dr. Graebner's theme, "What Price Patience?" id his suggestion that Wisconsin withdraw from the ynodical Conference. For that Conference has a clause its constitution that no member Synod shall enter into llowship with any other church body without the conent of all the other member Synods of the Conference. s long as that clause is taken seriously, Wisconsin can wart any move by Missouri toward a wider fellowship.

The advantages of Wisconsin's withdrawal from the ynodical Conference are stated by Dr. Graebner in the llowing words:

"The advantage would be that the Wisconsin Synod would no longer have to hold itself in duty bound to resolve, as it has done, that the union resolutions adopted in 1938 cannot be tolerated by a good Lutheran; would, in fact, not have to hold itself responsible for our tolerance of Boy Scouts, of Army and Navy chaplains, or any other matter. The paragraph in the revised constitution of the Synodical Conference which says that 'without the consent of all the synods of the Synodical Conference of North America none of its constituent synods shall be permitted to enter into actual church fellowship with any other church body' would no longer compel it to help frustrate every move for a larger fellowship which we may institute now or in the future. Nor, on the other hand, would we be held responsible by other Lutherans for the teachings and spirit of those who speak for the Wisconsin Synod. What is needed is not a divorce necessarily, but a new arrangement of the kind by virtue of which husbands sometimes insert a note in the county paper, 'After this date I am no longer responsible for my wife's debts.' "

I believe Dr. Graebner's suggestion is a good one, but at it will not be heeded by the Wisconsin Synod. For is the very nature of those who believe themselves to right on all points (and everyone who disagrees with em in the slightest degree to be heretical) to insist on eir position at all costs. So Wisconsin will insist on ving Missouri from straying into contaminating associions, and it will use the leverage of that "unanimous nsent" clause as long as it holds together.

What then? Well, ultimately the struggle and the decision will have to be made within the Missouri Synod. For if the Wisconsin Synod can be advised to withdraw from the Synodical Conference, obviously the Missouri Synod can take the same step. It is understandable that the leaders in the Missouri Synod would be extremely reluctant to form new ties at the cost of breaking old ones. The question finally comes down to this, whether the form of Lutheranism in America is to be longer cramped and confined in the mold of dead controversies, or is to come out of the old shells into a new consciousness of fellowship and power. It is my opinion that the wound has healed and it is time to break the cast and throw it away.

A Singing Church?

(A Guest Editorial)

WHO SAYS we're a singing church?

In our home churches the tones of the organ and the voices of our friends grow familiar and therefore beloved; we are content with things as they are.

However, during the past half dozen years circumstances have taken me as a stranger into many Lutheran churches in towns and cities from the Great Lakes to the Gulf, and in more of these churches than I enjoy remembering the dignity and inspiration of the service would be immeasurably heightened if only the congregation would "make a joyful noise unto the Lord . . . make a loud noise and rejoice, and sing praise" (Ps. 18:4).

How can we continue to cherish our tradition of congregational singing if we sing in whispers, or drop out entirely and let the choir struggle on alone?

This is a difficult and unwieldy problem, but I am convinced that any pastor, working with great determination and greater tact, can bring about its solution.

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There is a great deal he can do single-handed. For one thing, it should not do any harm for the laity to hear a rousing sermon on some appropriate text, such as the first verse of either Psalm 147 or 149, including references to our truly inspiring four-hundred-year history of church music.

Another direct responsibility of the minister is the selection of the hymns. Most pastors learn during their years in a church college and seminary to love the old German chorale tunes as they are sung with reverence by well-rehearsed choirs. In the words of these same hymns they are often able to find an exact shade of meaning to carry out the theme of a sermon.

But however beautiful and meaningful these hymns may be, they are difficult for the modern ear and voice. We like to hear definite rhythm and we prefer low voices to high ones. Few can stretch their voices to reach the notes at the top of the staff which are so frequent in the old music.

Why shouldn't we "sing unto the Lord a new song"—a simple song—a familiar song? Are we too dignified

to sing in church the "revival" hymns we learned in childhood, hear on the radio, and hum at our work? If we are to sing more difficult music, can't we sing the same songs often enough to become familiar with them?

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These measures, then, a pastor can initiate: he can openly encourage the congregation to "make a loud noise and rejoice," and he can choose hymns with our ability and taste in mind.

Another step—the most difficult because it involves the risk of offending a worker who is possibly older in years and service to the congregation than the pastor himself—is a consultation with the organist.

Responsibility for the beauty of the service is shared between pastor and organist, and certainly either should welcome cooperation with and suggestions from the other. How could the most sensitive musician deny a reminder that the voices of the congregation—and most of the choir—are untrained, and likely to lag a little behind the organ? And if the minister enlists her aid in a campaign for more enthusiastic singing, declares his own intention to select easier and more familiar hymns, and asks the organist to play them considerably faster than she feel is artistically proper so as to allow for shortness of breath in the singers—would she be resentful? I think not.

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Well, there it is: a three-point program for vulgarizing our sacred music. *Everybody* sing—loud, lowbrow and fast!

Is this a shocking proposal? Irreverent? Irrelevant?

Perhaps a personal story will argue for me. Last Sunday in my church the hymn following the sermon was a full-bodied chorale which probably fit in very well with the text; I can't remember. I recall only the physical struggle to match my thin alto to the vaulting intervals and the unexpected tempo changes. Stubbornness and a sense of duty fought with the shame of making so poor an offering to the Lord.

On the same day the recessional hymn was "Onward, Christian Soldiers," pitched low, familiar, and with all the rhythm in the world. And we sang! We made a loud noise and rejoiced; our hearts and eyes not confined to the pages of the hymnal, but turned upward, "for it is good to sing praises unto our God."

Mrs. E. A. H.

Quo Vadis, Ecclesia Lutherana?

A. G. Wacke

VIEWING THE LUTHERAN CHURCH in our land, it seems to be settling into what may be compared to a three-lane super-highway. Really, taking backgrounds and all else into consideration, we should not complain, if this is to be the status quo for some years to come. In fact, one need not be a super-optimist to consider this arrangement, after a manner, a blessing in disguise, instead of years in which a Lutheran hierarchy might develop, or dictatorship in matters of faith and doctrine, or else spiritual democracy gone to seed. However, we are not so much interested in the manner or style of this highway as we are in that which we shall find or are finding along its course. In the cautious spirit of the fathers, therefore, also borrowing their language, we would submit the question,

Quo Vadis, Ecclesia Lutherana?

For purposes of the present, let us consider five objects we seem to see along this road.

The Golden Curtain

When we speak of the golden cutrain we are referring, of course, to the symbolic writings of our Church. They have a beauty and a value all their own, and yet not their own, but a reflection or echo of that which the great God of heaven has made known to us through His prophets and apostles. However, when we have entered upon the highway and been permitted to come inside the curtain we find that not all parts of the curtain are equally appraised by all within its shadow. For instance, there are those who say: "the pope is the Anti-Christ." Others say: "the pope is the Antichrist as revealed up to the days of the Reformation, a forerunner of the final Anti-Christ who shall be revealed immediately before the final coming of Christ for the Judgment. Still others seem to hesitate to accept either of these views.

Then there is the more delicate question in regard to the Virginity of Mary. Two Lutheran Commentaries of the Scriptures are before me. The one says: "The Smalcald Articles add to 'of the pure, holy Virgin Mary,' in the Latin draft: *'semper virgine,'* a conviction held in Reformation times, but impossible of actual Bible proof." Again: "Jesus was born in the natural way. Birthpains set in, and the child passed through the mouth of the womb, just as any normal child is born. The old supposition that Jesus was born *clauso utero,* 'with the womb closed,' the child passing miraculously through the walls of the womb, is to be rejected in toto." The other says: *"Und sie (die ohne Suende empfangen hatte) gebar (auch ohne die dem Weibe auferlegten Geburtsnoethe) ihren ersten Sohn (der, um auch seiner menschlichen Natur nach das zu sein, was er nach seiner goettlichen Natur war, zugleich ihr eingeborner Sohn geblieben ist)."*

Need we mention that other bone of contention, "Et ad veram unitatem ecclesiae satis est," etc.?

"To secure the necessary unity the Church has set up symbols; however, not to these, but alone to the Word of God does she account an eternal value." Luther him-

lf says of the Augsburg Confession, *"Wir halten so nge an ihr fest, bis der Heilige Geist besseres giebt."* In view of all this, are those so far from right who y our symbols need a revision so that everyone may ith a clear conscience subscribe, "not *quatenus* but *ia*"? For, as in any commercial or legal document, it well to know and agree not only with all that appears bold face type, but also with the fine print, yes, some-nes even to read between the lines; how much more regard to matters which pertain to the eternal Word nd the salvation of souls for which Christ gave, not gold nd silver, but His holy precious blood and His innocent fferings and death! May not the time have come of hich Luther said, *"bis der Heilige Geist besseres giebt"*? re we praying to this end, after 400 years of study, editation, explanation? Are we always mindful of the ct that the Church is not only in duty bound to study nd to fight, but also to pray and be at peace as much as ssible?

Sleeping Giant or Mountain of Strength?

A speaker from without once stood before a Lutheran udience, and dared to hurl the charge: "The Lutheran hurch is a sleeping giant." Naturally, I have always sented that charge. Rather would I think of my Church a Mountain of Strength. Nevertheless, what we re-nt most may contain a kernel of truth. In fact, must e not admit that we have been found napping at times? nd when we speak of a Mountain of Strength, what is ie strength whereof we boast? Is it not the true knowl-lge of the Word of God? We speak of being far ahead many others in this respect, and by the grace of God is not an empty boast.

Do we, however, always make the proper use of this nowledge? Do we always present the entire counsel of od? Do we follow the example of Christ who began ith Moses and went down through the prophets until ie hearts of His disciples burned within them as He pened unto them the Scriptures? Have we always been n the alert to make known to our people and our land at the entire Scriptures are the unadulterated Word God, the inerrant and only way of life and salvation? he task is not an easy one. Many helps are required. Yet what have we as a Church offered to those called this great task? We have but a few commentaries on ie New Testament, and still less on the Old, in the lan-uage of our land. Oh, yes, we have a goodly number sermon books, pericopes, etc., a sytsem whereby it is most possible for any number of ministers to say prac-cally the same thing at the same time in a great num-er of places. But is that our idea of strength? Is there ot a little danger of the giant going to sleep, if you give m too much predigested food, especially if it is some-hat thin at places? E.g., one volume gives the informa-on, "We cannot believe that the wine Jesus made was toxicating; it had just been made out of pure water, nd would be like the pure, fresh juice of the grape . . . ; ure and sweet, and hence not like the sour, fermented d inferior wine that had been previously provided." Again, "If the Greek word that stands for 'not yet' were changed to the word 'now,' all would be simple enough. Then the meaning would be this: When Jesus' mother came to Him and informed Him that the supply of wine was exhausted, He said to her, 'What is that to Me and thee, woman? Mine hour is now come.' This would imply no rebuke of His mother, but an understanding between Him and her, etc. . . . We humbly venture this suggestion in order that critical scholars may continue their investigations, and sometime clear up the difficulty." Another tells us, "Noble and unselfish as was the motive that prompted this communistic experiment at Jerusalem, the results should be a warning to us, rather than a recommendation for similar action on our part. Highly excited, following the events of Pentecost, they yielded to their emotional impulses and cast prudence to the winds, and whatever temporary advantage may have been gained for some folks from it was later overshadowed by the fact that they actually became a charge of their fellow Christians in other communities." Again, "the poor girl had some brain disease which was little understood in those days. . . . Usually persons afflicted with mental and nervous diseases were thought to be possessed of some spirit, good or bad. Even the celebrated physician, Hippocrates, regarded epileptic diseases as possession by Apollo, Cybele, Poseidon, etc." Another, "He himself (Paul) had a premonition that his Christians in Asia Minor would not see him again. Evidently that premonition was false. . . . It is generally assumed that Paul was set free again. . . . There is also considerable evidence that he visited Ephesus again. . . ." Again, "Among the women present that day there was one known as Lydia. Very likely that was not her real name, for 'Lydia' really was not a personal name but the name of a province in Asia Minor from which this woman came." Another, "Did it not stand to reason that, if God wanted to, He could, in the present instance, cause the earth to quake and thus make the walls of the city topple over? . . . Sure enough, . . .—a sudden violent shock was felt; the earth began to quake, the towers leaned to one side and toppled over with a crash, the walls of the city were rent and fell down, and the people of Jericho were killed by the tumbling walls of their houses and buried beneath the ruins." And another, "Simon, the little Jew who owned the inn, had an eye for only one thing—business." "Simon! Think of that other man, in Jerusalem, with so near the same name. What a difference." And again: "Abel, the first born of the sons of men, began to worship God with offerings, sacrifices, that which costs something." Then, "the water here (at Bethesda) had a reputation for medicinal qualities. . . . I do not profess to know just how these cures were wrought. It is my conviction that no one really knows. But our text indicates that, somehow, God was directly responsible for the power in the water."

Then, too, some of our most gifted men are working under a serious handicap. If they wish to ascend to higher levels of wisdom and understanding, they must leave their Church, as it were, for the time being, and

swim against the current of strange doctrine in order to reach a higher level on the Mountain of Strength. More power to those noble characters who, like Moses, dwell in the Land of Egypt, and still prefer the reproach of Christ to the treasures of Egypt! But shall the Mountain of Strength continue always to leave its peaks exposed to "every wind of doctrine"? Is there not danger that even giants be "tossed to and fro" like children, and "carried about . . . by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," and lull into unholy slumber the erstwhile children of light?

Two Boys Go to Sunday School

Two small boys met one Sunday after Sunday School, the one a Lutheran, the other a Methodist. Each had his Sunday School paper in hand. They compared the reading matter found in each, and were amazed to discover that beyond the title page it was practically the same. They might have asked: "Why Lutheran?" "Why Methodist?" And would their question have been altogether unreasonable? It was C. P. Krauth, I believe, who said, "The true unity of a particular church, in virtue of which men are truly members of one and the same church and by which any church abides in real identity, and is entitled to a continuation of her name, is unity in doctrine and faith in the Sacraments. If Lutherans truly love their church, and desire and seek her welfare, they must be faithful to her confessions, and constantly be on guard lest any one rob her of her treasure as set forth and confessed in the Lutheran symbols. Wherever the Lutheran Church ignored her symbols or rejected all or some of them, there she always fell an easy prey to her enemies. If we, as members of our church, cannot accept the principles by which it was created, as those principles were understood by the greatest masters in the reformatory work, our church must reach its natural end—absorption or annihilation."

Do those words not contain much food for thought? Is there not a little danger that the Lutheran Church may become identical with others when you get beyond the title or title page? Do we not seem inclined to read more at times of the productions from non-Lutheran sources, and even place them in the hands of our laity and young people, trusting that their sound Lutheran judgment will be a safeguard sufficient against all subtle errors that may creep in? True, Paul says, "Prove all things"; but also, "Hold fast that which is good" (I Thess. 5:21). Also, (II Tim. 4:3,4), "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall turn unto fables." True, also, the influence of Dr. Martin Luther has, like leaven, seasoned quite a lump of literature, thought and preaching beyond the bounds of the Lutheran Church. However, if we do not believe that we have more of the truth than others, we are in danger of losing what we have. And if we bring in quotations and illustrations from here, there and everywhere, quoting all sorts of "authorities," have we anyone to blame but ourselves, if our hearers and readers follow the doctrine and philosophy of those authorities even where they depart from the Word of God? Are we going to condemn the root, but adorn ourselves with the fruit? Certainly, we are bound to tell the truth in love. But when our love becomes so all-embracing that it is willing to swallow even error, trusting that it can be cast aside or made harmless and neutral, we may fall under the condemnation of that German proverb, "*Zu gut ist liederlich.*"

Does it not seem strange that "Christian" fiction tells us that a shepherd boy led the Wise Men from the East to the Child Jesus?—that Simon said, "It is the Lord, John; it is the Lord." And finally, "I've forgotten nothing, John. But I have no time to wait. I go a-fishing!" after that wonderful experience on the shore of Genesaret after the Resurrection? That the officer came in, dazed, drunk, and thoroughly exhausted after the death of Christ, became insanely depressed by personal contact with the robe of Christ and then again sane and a cheerful confessor? That Justus and other friends of Christ were kept in prison for a fortnight after the cleansing of the temple? That the wine of Cana was white, and consequently might have been only water placed in wine jars? That by accepting the boy's basket, praying over its contents and giving them to the people, telling at the same time how the boy was willing to share his lunch with all the people, Jesus inspired all that had brought something, to share it with those that had not? That Simon had announced to the Church at Jerusalem that any Christian might sell his property and bring the proceeds to the Ecclesia with the promise that his living would be provided for? That it was a mob which surrounded Stephen and not the Council? That Simon seems to have been delivered from prison without the agency of an angel? That Marcellus accompanied Peter when he healed the cripple at the temple? That the spirit of Judas is told that Jesus cannot deny His own, and, consequently, he, too, with the other disciples, may kneel and pray that even he may see again the face of Christ? —Are we to place all this into the hands of our people, young and old, and at the same time tell them, "Luther was given to overstatements, was not always well-informed, and shared many of the prejudices of his contemporaries?"

Union or Harmony?

We know that every true Christian will pray with Christ: "That they all may be one." And this one-ness is to be, "as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." We'll not go into all the exegetical details of this wonderful passage. But this much we will underscore,—it is to be a one-ness of the most intimate kind.

Are we anywhere near this goal? How we rejoiced when the glad tidings were sounded, "There seems to

e nothing really divisive." But, while we were still ejoicing, our leaders, like Abner and Joab it seemed, sat own on opposite sides of the pool and said, "Let the oung men now arise, and play before us." Nothing eally divisive? Then why, pray, stir up rancor and dis- ord among the younger men, and encourage them to ear open the wounds smitten by their grandfathers, but ealing in the latter days by Divine grace, mercy, love, nd patience?

Nor is it so easy to pray and work for union either, hen we must see how lightly some people take this hole subject, looking us in the face, and saying: "We utherans are like dandelions in the man's garden. We're ere to stay. So you might as well make up your mind like us."—Yes, a pre-war Frenchman might have been empted to say of this situation, "It is to laugh." But he German might have replied, "If it were not to weep, would be to laugh!"

Neither let us make the mistake of thinking that union ust necessarily lead to amalgamation. After Christ had ttered this wonderful prayer for one-ness, He also ut- ered another prayer in the dark shade of Gethsemane: Not as I will, but as Thou wilt." There is no amalga- nation in God, but there is a One-ness.

No, this matter of union must not necessarily be ressed to the point of amalgamation, though, without a oubt, economically, socially, culturally, this might have ts great advantages among men and before men. But the bject of our prayer, study and labor should be in har- nony with the prayer of Christ, that our sound may go orth into all the earth, and our words unto the ends of he world,—not a harsh sound of discordant spirits, not shrill bedlam of contradiction, but the still small voice f Him that came to seek and to save that which was lost, he sweet harmony of them that love not the praise of nen more than the praise of God.

The Doctor's Joke

At a late hour of a winter's day the village doctor en- ered the sick-room of a parsonage. "Wish I was a reacher," said he in his pleasant way.

'Twas only a joke, of course. Yet a person could draw moral from it, if so inclined. Looking over the village nd countryside we find that the approximate territory subjected at least in part to his practice for physical well- eing contains eight or nine churches, most of them erved by full-time pastors, also most of them Lutheran f two varieties.

Is the work of the Kingdom being done so much more horoughly than the work of the flesh? Or is it really valued so much more highly? Or have conditions changed so radically, since Christ spoke His unforgettable words: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send laborers into His harvest" (Matthew 9:37, 38)? Or may it be that the other statement of Christ's is just as true today as it was the day He first uttered it: "The children of this world are in their generation wiser than the children of light" (Luke 16:8)?

Young men are led to choose the Gospel ministry as a life calling. By the time they have finished the proper course of preparation approximately one third of the allotted seventy years have fled. The second third is spent in service. And the third third? Well, part of the time they may be on the fence, wondering which way they'll fall, or whether they'll be gently lifted and placed on the shelf!

The New Testament ministry must not be confused with Old Testament priesthood; its occupants are not after the order of Aaron and his descendants. The New Testament calls them Apostles, prophets, evangelists, pastors and teachers. "Go," says Christ, "even to the end of the world." And to inquisitive Peter He said, "If I will that he tarry until I come, what is that to thee? follow thou Me."

We ask in all sincerity, "Is it fair to the New Testament ministry to put it on a level with the Old Testament priesthood? Is it fair to Christ who said, "Go into all the world; be faithful unto death?" Is it fair to all those noble souls who lay down their gifts of love on the Lord's altar, in order that gifted and saintly young men may be prepared for the noblest of callings? Finally, is it fair to the young men themselves, to offer them a life of service in the Vineyard of the Lord, and then deliberately to cut it short for them?

— — —

"Quo Vadis, Ecclesia Lutherana?" Where are we going? What is our aim? Shall we hide our face when others call us a sleeping giant? Or shall we be a Mountain of Strength? Strength in the Lord and His Word? Shall we have the name of Lutheranism, but lose its essence? Shall we have a loose, external unity, or a God-like, Divine Union? Shall we permit a degeneration to a manner of priesthood, or sustain the noble New Testament Apostolate, the Ministry not of the letter but of the Spirit?

Abide with us, Lord; for it is toward evening, and the day is far spent. Amen.

Two Novelists Think of God

Walter Riess

I.

"Death is easy; it is far, far easier than living. I'm warm, I'm sleepy, I will sleep out the night, and I am not afraid."
—Alexandra, Gladys Schmitt.

I MUST BEGIN this article by stating without reservation that there has fallen upon America no sterner tragedy than the complete and hopeless inability of her novelists to cope with the vague, sleepy, indefinable cloud which they call GOD. I will go farther: I will say that all of contemporary pessimism, scepticism, negativism—and whatever other "ism" exists which denies man the right to expect—all of these are gathered and absorbed into one stream of modern American literature—the novel.

It is too much, of course, to stare the flood of print and the gallery of authors and pseudo—authors in the face, and from their works and themselves take any generalizations regarding their concept of God. And I feel a slight tinge of guilt at my decision to examine the novels of two exceptional authors, Ernest Hemingway and Gladys Schmitt, and from these to extract a representative idea of the Infinite, for perhaps two are yet too many.

But I have a reason for choosing Ernest Hemingway and Gladys Schmitt. They represent both ends of a pole: Hemingway has (at least until 1949) been the spokesman for the proud godless, while Schmitt, the daughter of a United Lutheran pastor, has remained until this time the one Lutheran novelist to have achieved a high rank in secular contemporary literature.

Aware of the wealth of material produced by Hemingway and Schmitt, I have restricted each author to his most powerful novels—in other words, those in which he has succeeded best in saying what he has to say. To employ this method of choice upon Schmitt's works is simple: she has written only three books, all of which were best sellers, *The Gates of Aulis, David the King,* and *Alexandra.* Of these, *The Gates of Aulis* is obviously amateurish, being an overdone and sentimental discussion of sex, communism, and the young artist's right to surrender himself to a life project. But *David the King,* and especially *Alexandra,* have achieved a rare and precious style, and an equally precious statement of faith.

Hemingway has written enough novels to make counting a chore. I have not read every one of them, but of those I have read only two have impressed me as worthy of cautious examination: *A Farewell to Arms,* and *For Whom the Bell Tolls.* Subjective as this choice may seem, it is perfectly safe to make it if one has read many of his other novels as a balance.

It is necessary to affirm that no critic may judge the works of a novelist on the basis of a dogma: that is, to say that Hemingway is an unbeliever because he does not express the atonement of Christ for men would be a gross injustice—and one, indeed, of which most of our present ecclesiastical reviewers are not guiltless. Or to affirm that Schmitt is not Lutheran because she inveighs against Lutheran pastors—that would be a par stupidity. *Novelists work on the basis of their personal experience, and it is on this basis that the critic must judge their books.* The axiom is sure: no novelist is wrong until he is so proved—on the grounds which he himself has chosen. Even the Bible must be withheld as a criticism *if the novelist refuses to recognize the authority of the Bible in religion.* Thus, when Alexandra returns from the office of a Lutheran pastor whom she had sought out for spiritual help, and swears to her friend Sophie: "If I thought God was what Reverend Kindler thinks He is, I'd much rather think there wasn't any God," her statement must define the limits of our search. I dare not criticize Schmitt for disrespect for the clergy and the Book: I dare criticize only her reason for disposing so violently of the pastor. And, later in *Alexandra,* when Sophie observes:

> I no longer thought it possible for them to become lovers. Their faces, side by side against the mauve and pink stripes of the sofa, ruled out any such possibility. The flesh of her cheeks looked young, pliant, moist; she was fresh and resilient in the certainty of his satisfaction. But he, brooding on old, soured triumphs, was limp and lusterless. His cheeks sagged, his eyes were strained and yellowish, he was plainly out of breath,

—this beginning of sexual reference in the work of Schmitt cannot be condemned because of any puritanistic attitude I may own toward sex. It is clear that the author sees in this love relationship a symbol of divinity—as Solomon did also—and far be it from me to deny her the right to place her divine symbol inside such a seemingly questionable vehicle. I must accept a novelist at his terms—or not at all.

With these restrictions, it is possible to gain a deep insight into the curtained words of Hemingway and Schmitt. It is possible also to find out what they are thinking about God, and what manner of deity they are handing down to the perverse generation which gobbles up their message. In the underground of Paris, Hemingway is tantamount to the Word of the Lord, and in America the artistic creations of Gladys Schmitt

are the common refuge for the student whose conscience would ache at reading James M. Cain, but whose sense of Miss Schmitt's religion crushes all moralistic tendencies when reading *David the King.* Hemingway and Schmitt are more powerful in their preaching of God than any modern preacher—put that down as certain. Their words reach a vast section of humanity which would not spend the effort to turn on the radio for a pulpiteer. In other words, Hemingway and Schmitt are the dogmaticians for the poor damned lost generation of our time—and as such we must give them a religious hear.

Obviously, however, there will be no outright statement of creed on the part of either author. The business of the novelist is to work message through experience. He will use a character—or dozens of them—to clothe an emotion or a belief which drives him to write. The casual reader will seldom analyze the belief which is woven into the drama, *but that belief will influence him.*

I know that Schmitt especially is capable of weaving belief into drama, emotion into dialogue. Dealing with a beautiful subject, one surely malleable to the hand of the Christian artist—the death of David's bastard son —she paints a startling picture of David's God:

> Through the remainder of the long afternoon and evening, the King of Israel sought earnestly after the countenance of the Lord. He remembered those times when he had drawn nigh unto Him—the night when he had sensed the brooding presence hovering above the Gibean cave in which he waited for his last meeting with Jonathan; the evening when he had sat beside the open grave in Samuel's house, touching the dry soles of the prophet's feet; the afternoon when he had knelt in the brown house of Abinadab, pondering upon the half-obliterated symbols carved upon the ark of God. And he was amazed to see how few and far apart were the occasions when he had looked upon his Creator. They rose, distant and widely separate, like the few mountain peaks that lifted themselves out of the plains of Israel; and seas of mist, seas of impenetrable blackness floated between. They are beyond me now, he thought; my eyes behold them as through the fog. Strive as I will, I cannot be lifted up, nor can I truly see them from below . . . The long ray of light paled while he strove to remember. The voices in the garden ceased; the outlines of the earthen jars and the wineskins grew vague and were lost. Surely, he thought, if I call upon Him with all my spirit, He will come again . . . But the longer he persisted in his search, the more dim and remote that which he sought became. He turned on his face and beat his fists against the earth in rage and bafflement. "O God, God, God," he said aloud. But the word refused to yield its blessed essence.

This is what Schmitt gives as a portrait of the Jewish God. And this is the same God which, in *Alexandra,* Rev. Kindler tries to cram into the sensitive actress' heart. This is the "God outside me," a Judge who comes or stays as He will, and handsome David can beat his fists on the earth until they are raw with pain, and God will sit far away with the stars, oblivious to his child's crying.

I cannot help feeling that Miss Schmitt is revolting here against the entire body of organized religion. She despises that church which has succeeded in embodying its God in words and confessions. She loathes the "God outside me" because of His uncertain absences, because He can withhold Himself from a David who begs His presence.

Hemingway, having no religious affiliations whatever, is often articulate also on the matter of "God outside me" and "God inside me." In *For Whom the Bell Tolls,* when Robert Jordan recalls his early childhood religion, this conflict becomes evident:

> He had been afraid to go and he did not want anyone to know it and, at the station, just before the conductor picked up the box he would step on to reach the steps of the day coach, his father had kissed him good-by and said, "May the Lord watch between thee and me while we are absent the one from the other." His father had been a very religious man and he had said it simply and sincerely. But his moustache had been moist and his eyes were damp with emotion and Robert Jordan had been embarrassed by all of it, the damp religious sound of the prayer, and by his father kissing him good-by, that he had felt suddenly so much older than his father and sorry for him that he could hardly bear it.

Nor is this, on Hemingway's part, a complete denial of all faith, of all confidence in the value of life. The novelist's heroes are invariably men whose trust is a primitive faith in themselves: they are willing to explore even the world of *death* to prove their *own* divinity. Of Robert Jordan again:

> This was the greatest gift he had, the talent that fitted him for war; that ability not to ignore but to despise whatever bad ending there could be. This quality was destroyed by too much responsibility for others or the necessity of undertaking something ill planned or badly conceived. For in such things the bad ending, failure, could not be ignored. It was not simply a possibility of harm to one's self, which *could* be ignored. He knew he himself was nothing, and he knew death was nothing. He knew that truly, as truly as he knew anything. In the last few days he had learned that he himself, with another person, could be everything. But inside himself he knew that this was the exception. That we have had, he thought. In that I have been most fortunate. That was given to me, perhaps, because I never asked for it. That cannot be taken away nor lost. But that is over and done with now on this morning and what there is to do now is our work.

If Hemingway were asked directly what his religion might be, he would probably answer—Love: between man and woman. In this Love is God. Love *is* God, he would say.

That this love is God, Hemingway asserts when, in novel after novel, his heroes die in the involvement of a romance. In *For Whom the Bell Tolls,* Robert Jordan is killed while his beloved Maria rides away. But before she goes, he calls her to him: "Listen. We will

not go to Madrid now but I go always with thee wherever thou goest. Understand?" And later again: "Thou wilt go now, rabbit. But I go with thee. As long as there is one of us there is both of us."

This love which conquers death is set up as the direct antithesis to Pilar's bitter complaint early in *For Whom the Bell Tolls:*

> . . . one has a feeling within one that blinds a man while he loves you. You, with that feeling, blind him, and blind yourself. . Then one day, for no reason, he sees you ugly as you really are and he is not blind any more and then you see yourself as ugly as he sees you and you lose your man and your feeling.

This belief in Love for a woman as the only living God contains a strong element of revolt against traditional religion. Hemingway seems to despise the Roman Catholic ritual and dogma. In *For Whom the Bell Tolls* Lieutenant Berrendo looks at a dead soldier, refuses to touch him, says, "What a bad thing war is." Hemingway continues:

> Then he made the sign of the cross again and as he walked down the hill he said five Our Fathers and five Hail Marys for the repose of the soul of his dead comrade. He did not wish to stay to see his orders being carried out.

In his faith in Love as God, Hemingway is hardly original. Sigmund Freud was the trailblazer for a large number of creative writers when, under the pressure of his own observation of spiritual decadence in the churches, he informed a queer world of the possibility of permanence in Love. "Love (Eros) is the champion of life, engaged in a relentless struggle against Death," said Frederick Hoffman in his *Freudianism and the Literary Mind.*

But it is also fair to say that Hemingway has succeeded better than any other writer—Freud himself included—in promulgating his faith.

II

A religious literary criticism must be subjective in its finality. Since there is no common denominator of morality for author and critic, the situation resolves itself to this: the author expounds himself honestly, the critic questions the author as sincerely as possible. In this process, both author and critic must trust each other to express pure ideas calculated not to make money, or to draw praise, but to free to society a relevant emotion.

Obviously this idealism fails as often as it succeeds. Consider, for example, the novel which marked the transition from Victorian to modern, "free" fiction, Gustave Flaubert's *Madame Bovary.* Imagine a religious critic attempting a truthful criticism of a piece written from this self-expressed method of the author:

> The cause of my going so slowly is just this, that nothing in that book is drawn from myself. Never has my personality been so useless to me. It may be, perhaps, that hereafter I shall do stronger things. I hope so, but I can hardly imagine I shall do anything more skilful. Here everything is of the head. If it has been false in aim, I shall always feel that it has been a good mental exercise. But after all, what is the non-natural to others is the natural to me—the extra-ordinary, the fantastic, the wild chase, mythologic, or metaphysic . . . At the present moment, I believe that even a thinker (and the artist, surely, is three times a thinker) should have no convictions.

Imagine also the problems which the religious critic faces when he tries to compare the "God in me" ideals of Gladys Schmitt and Ernest Hemingway—two novelists of entirely paradoxical character with seemingly like beliefs. It is difficult enough to determine exactly which basic formula of thought controls an artist's creating, without comparing the nuances of his theology with the details of another's thinking.

For one thing I am grateful: both Hemingway and Schmitt are consistent, and honest. That is due to the fact that both are artists—artists in the most accurate sense of the word. And they are artists very much *because* they realize that for God to be valuable at all, He must be *inside* a man; because they sense the need for having a controlling Deity *within* themselves who will preserve them from the whispers and voices of a subconscious too often drawn upon for creativity.

It is extremely dangerous to write creatively. Day after day one must choose a theme and a method for carrying out the theme. This continuous demand upon the subconscious will surely result, quite soon, in a new "liberation"—a certain irresponsible freedom of word and thought, a swifter flow of ideas from subconscious to conscious. This explains the mass of neurotic artists of our time, the Paris underground cafes, the Bohemian Club in the darkness of Broadway Street, St. Louis, and the nearby traditional loud-mouthed gibberish of all creative writers.

To gauge this subconscious flow, the artist needs a controlling force. Most artists make their own gods. They establish habits and loves upon which they rely for questionable "inspiration." Thus Balzac was helpless without midnight and coffee, and Milton could write nothing between October and March, and Dorothea Brande urges a warm bath and a lying still upon a bed for inspiration. Of such tricks is made the literary kingdom, and its members are, for the greater part, an afraid and neurotic lot, a group dependent upon substitute gods, tiny quirks and foibles and weaknesses which they glorify above all sanity.

Hemingway and Gladys Schmitt are above this lower stratum in that they are not concerned too much with any force lower than God Himself. I wrote before that this awareness, more than anything else, makes them the artists which they are. For this need for "God in me" forces them on to higher themes, to broader conquests.

Let me illustrate: William Faulkner and Erskine Caldwell are considered, by modern secular critics, to be among the finest writers of our time. Many judges would rank Faulkner above Hemingway, and it is cer-

tain that Caldwell is more widely respected than Miss Schmitt. Both Faulkner and Caldwell deal exclusively with the South, with the living and dying of a pathetic clod of hot earth and the people who dwell on it. Georgia is Caldwell's theme, and Faulkner's is a mythical "Yoknapatawpha County" in Mississippi. Faulkner and Caldwell are concerned with these people and their land *for their own sake.* One senses no universal importance in the marriage of Sutpen in Faulkner's *Wedding in the Rain,* nor in the humiliation of Jenny in Caldwell's *Indian Summer.* These are small people in a hidden land, and to understand them one must travel southward to where the sun makes passions hotter. The authors who have earned their names by describing the wretched sufferers are not concerned at all with the reader's understanding them. It is enough just to portray, to debase, and then to walk away contentedly from the muddy banks of the river. In fewer words, Faulkner and Caldwell own no consciousness of the relevance of human beings to their Creator.

Of this relevance Hemingway and Schmitt *are* aware, and their novels bear the fruits. Gladys Schmitt deals with the infinite in art, the human quest for God. Her character Alexandra is the most sensitive expression of an artistic search for the Divine that I have been fortunate to meet. Hemingway's hero, Jordan, in *For Whom the Bell Tolls* fights and dies and gives up his lover *for the sake of something above himself.* There is an element of romance here which is simply not present in Caldwell and Faulkner, a romance which is the offspring of Schmitt's and Hemingway's seeking for "God in me."

Both Mr. Hemingway and Miss Schmitt have not arrived at their goal. But they *have* captured enough of a need for God to make their novels delightfully sensitive to the miraculous. Their characters are forever looking. They do not, as Caldwell's and Faulkner's, lie down in their own slush and wallow. Though they engage in sexual liberties, though they murder and struggle and vomit at their own indecencies, they do so not from degradation, but from an intensely honest wish to find some higher meaning in life—even if that meaning must be found in the things of the flesh.

The contemporary Christian church, I believe, has been unutterably callous toward this situation. The mention of sex in a book condemns the work as being "filthy," or "unworthy of print." It is a tragedy that the works of both Hemingway and Schmitt have no value for modern theologians. Instead of leaping to the opportunity of showing the "sex" novelists the way out of the impasse, the men of today's pulpits blandly denounce, in pious terminology, all ink of immorality, or else thickly ignore the authors who are influencing the young people in the pew far beyond the stretch of any church youth organization.

The fact is that Hemingway and Schmitt are not destructive in themselves. They require a sympathizing mind, an agreeing reader, before any sexual denouement in their printed pages carries weight. Actually, the sex in Hemingway and Schmitt can be as much a blessing as a curse—if proper approach is present in the mind of the reader: rather, if a rich spirituality can subjugate the physical emotions, and extract the wealthy and rare moral meaning contained in the shell of sensuality.

What is this "moral meaning"? In Hemingway it is this: love for a woman is beautiful by physical relationship, but sex can be valuable only if it is willing to surrender to the call of duty. In Schmitt the moral meaning is this: the love-physical relationship is beautiful, but only when the characters involved have a spiritual common basis, love for God, art, music, literature; or a common ideal to seek for the fullness of God in the vacuum of a tinsel society.

III

Every novel has its own atmosphere—whether consciously or not. It is the background, or train of scenery, which most often controls the lives of the characters. They are led by the fortunes or misfortunes of their dim neighborhoods, and if they rebel, they rebel against their circumstance, and if they become heroes, they do it *in spite of* the treachery of their birth.

It is this matter of *atmosphere* which brings out the most degrading tendencies in Hemingway's works. He is not only the biographer of a "lost generation," but the geographer of a vast wasteland and a reeking burial ground. *The Sun Also Rises* is set in the atmosphere of a bull fight, *For Whom the Bell Tolls* in a world of war, and *A Farewell to Arms,* again, in Italy during war. The male heroes of all three books—and I use the word "hero" only in the sense of "leading role"—are thorough victims of all they live in. The sex-crazed Brett, in *The Sun Also Rises* ends up worse than before, not only starved for love, but shorn, by society, of the one love she did have. Jordan, in *For Whom the Bell Tolls,* lives in illicit love in the midst of an atmosphere which could not give him either benefit of clergy or peace of conscience or freedom from the punishment of time. And Catherine, English nurse and heroine of *A Farewell to Arms,* salvages from her war world, and the escapades of her lover-deserter, the questionable right to love—physically, conceive a baby, and to die trying to deliver it.

Now, no reader will rebel at a mere backdrop for a novel: but he *will* rebel at having such a backdrop entangle and forever imprison the novel's characters. Let me be more explicit: it is not wrong, certainly, that Studs Honigan, of J. T. Farrell's well known trilogy, should be born into his Chicago slums, but that this character should be completely engulfed by it, and later ruined by it, strikes us sooner or later as being somewhat immoral. We expect (perhaps naively) that a human being shows a sign of movement, displays only a *slight* gain of ground over pure circumstance.

Here, of course, one will meet the argument that

Farrell is just "being realistic," "facing things as they are." I am inclined to doubt that Farrell is doing either. Or that Hemingway is treating things rightly in his novels. It is not natural for man to be sloughed off nature's back like a dirty sackcloth. Man is still rational, and as such a *controlling* force, not always a controlled. Hemingway's tragedy is not natural but unnatural: his sin is in denying men the right to "crawl out," to defeat the blind hostile creatures which threaten him.

> Not that they starve, but starve so dreamlessly,
> Not that they sow, but that they seldom reap,
> Not that they serve, but have no gods to serve,
> Not that they die, but that they die like sheep.
>
> ("The Leaden-Eyed," by Vachel Lindsay.)

Hemingway's Catherine, in *A Farewell to Arms,* is captured by Time. She is altogether the slave of her lover's pursuers, altogether bound to the *Here* and *Now.* There is nothing lasting about her, and we are content to see her die. Her world of revolt and fear and running has made us impatient for her end. She is to be named, and that generously, the *World Without Eternity.*

Not so with Gladys Schmitt's Alexandra. Born into poverty, from "the other side of the bridge" in Shadyside, Alexandra's life is early a confusion of struggle and love and disgrace. She is exploited, by reason of her ugliness, by two lovers, and left alone, finally, by both. This is the atmosphere of the novel. Against this Alexandra rises in revolt, succeeds in making herself beautiful, successful on the stage, and worthy of the love of her Talbot, a sincere artist.

The difference between Hemingway and Schmitt becomes obvious. Hemingway's essential pessimism prohibits him from allowing any "divinity" to his creations. *They are mastered.* Gladys Schmitt, being still a Christian, sees in her beautiful Alexandra the potentiality of the indwelling God, raises her thus to perfection—and near heaven.

That Alexandra rejects her Talbot and commits suicide does not reduce Schmitt to the level of Hemingway. For in spite of Alexandra's death, her life foretells the life of another who will be strong enough with God to defeat all time and death:

> Somewhere, in the dark womb of some incorrigible mother, a long-awaited being may be drinking the blood of life from our old stock. He may be with us even now, bearing the holy promise in his clenched fists—promise of a time when no mortal can be cursed with too much faith, too much desire for perfection, too much devotion to the truth, too much love.

Through her optimistic atmosphere, Gladys Schmitt has created an everlasting world for herself and her characters. And there is no flimsy and sentimental falseness involved in her world. It is as real as Hemingways—indeed, a hundred times *more* real—because out of the squalor of the past emerges the truth of victorious living in God. That is the blessing which Gladys Schmitt has bestowed upon modern American literature —a blessing not at all interested in the systematic symbolism of dogmatics, but concentrated only upon that world which is above inspection and lectures: the world of the spirit.

Gladys Schmitt's Alexandra, torn though she is by her quest, has gained novel membership in the world which must have cost her creator much tension and experience. It is always easy to compliment a novelist on her work, but it is slightly more than impossible to reckon fully the bitter experiences of everyday life—and its successes too—which first made a new world necessary. God works through humans, and when He chooses to enervate our commonplace hours with the confidence and hope of an Alexandra, we ought surely to be less critical than thankful.

How to Make Peace

(Concluded)

George Koehler

THE ESTABLISHMENT of the Hague Court in 1899 marked the beginning of real achievement along the line of arbitration. The second Hague Conference was held in 1907 and was attended by delegates of forty-six nations. The plans for the third conference were interrupted by the World War I.

The World Peace Foundation with headquarters in Boston was organized in 1910; the Carnegie Endowment for International Peace, 1910, headquarters in Washington; the Church Peace Union in 1914, endowed by Andrew Carnegie; the League of Peace, 1915; the Christian Women's Peace Movement, 1915.

In 1910 the two South American Republics, Chile and Argentina, were on the point of war over a boundary line. Two bishops of the Roman Catholic Church, one from each republic, pleaded with their people to settle their difficulties by arbitration and succeeded. As a symbol of perpetual peace the republics erected upon the

mountains which divide the two republics the majestic bronze figure of Christ, the Prince of Peace. The inscription on the monument reads: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

In 1908 the Federal Council of Churches of Christ in America was organized and made one of its major objectives the Peace Movement in the world. This institution is exerting a great influence on our nation and European nations. It is working for changes in the social, political and economic structure of modern society which will bring about peace among the nations. Walter Van Kirk, secretary of the Council of Churches of Christ, writes in his book, Religion Renounces War (page 253), "The churches of the world are determined to combat the whole war system...mankind will no longer pin its faith to any religious system that is helpless to stay the hand of the militarist.... Either religion will put an end

THE CHURCHES

Many religious bodies have passed resolutions condemning war as a method of settling strife between nations. In 1929 the Presbyterian General Assembly renounced "war as an instrument of national policy." In 1925 the Episcopal General Convention declared that "the nations of the world must adopt a peace system... built on the conviction that war is unchristian in principle and suicidal in practice."

The Evangelical Synod of North America passed this resolution in 1925: "We declare our conviction that international warfare is incompatible with the Gospel of love and brotherhood which we profess to believe. The methods used and the passions aroused by war both outrage Christ's conception of a Kingdom of God in which men to war or war will put an end to religion.... Not until the full implication of this sovereign truth registers indelibly in the thinking processes of all who lift their faces Godward will any permanent advance be made in the crusade for a warless world."

shall trust, love and forgive one another. We therefore pledge ourselves to support every movement which looks toward an organization of the nations for the elimination and outlawry of war; and to use every means to create the spirit of international goodwill among our people. We furthermore declare that we will not, as a Christian Church, ever bless or sanction war. We make this declaration of abstention as a Christian communion and do not intend it to bind individuals unless and until they accept it personally. We do mean it to commit our Church to the fundamental proposition that to support war is to deny the Gospel we profess to believe."

The International Fellowship of Reconciliation, whose members refuse to participate in war, seek to demonstrate that love will overcome all hate and sin. They work to abolish war and foster good will among all nations, races and classes. The National office is located at 929 Broadway, New York 25, N. Y. This society, though not sectarian, is a religious organization. It requires no pledge of its members, but a statement of purpose, and its program is wider than opposition to war. It has members in North America and South America, France, England, Germany, Holland, Belgium, Switzerland, Denmark, Norway, Sweden, Finland, Czechoslovakia, Greece, Africa, New Zealand, Canada, Australia, China and Japan.

All this shows that the movement against war is growing in the world. This is only a beginning. So far, Christian influence has not been strong enough in any so-called Christian nation to avert war. The fact is that when World War II came upon us the Church was intimidated and capitulated to the mighty State. It failed to enforce the teaching of Christ and His Gospel, its international, interracial and ecumenical nature. It abstained from protesting against war and from denouncing it as the greatest crime against God and humanity. This is but a temporary setback. But we Christians take new courage and hope and shall with new zeal continue teaching and preaching, informing and educating men. Our slogan will ever be: "The whole world for Christ."

We know that the war spirit is so deeply entrenched and rooted in our civilization that it will take a long time to bring a war-torn world to Christ. We believe in the saving power of the Gospel. And when the peace movement takes the offensive in the name of Christ, when Christians are marching for action once more under the banner of the Cross as a symbol of peace, not of war, then all the heroic courage which animated the early Christians will awaken and will usher in a day of decision and crisis for the whole civilized world. The nations will envisage the sin and fallacy of war after they have been stricken and afflicted by war beyond all measure, ready to take up the task of settling their difficulties by arbitration, willing to outlaw war and the atomic and hydrogen bombs, be ready to disarm—first the big powers and then the little nations—to grant all nations free access to world markets and raw materials to establish a world court manned by neutral judges from all nations, stop the exploitations of all backward peoples, create reciprocal cooperation in an open world market, exchange scientific ideas and share the blessings of science, generate an international good will and brotherhood and an all-around good neighbor policy with all nations. A big program, a world program! To carry this out with a measure of success, we know we will meet with obstinate resistance, many obstacles, clashes of ideas, unwillingness on the part of the nations to relinquish some of their sovereignty, but we shall pray and work, suffer and die for the cause of Christ and peace on earth and good will among men.

OBSTACLES TO PEACE

The chief obstacle to peace is materialism and its twin brother, secularism. The Christian and non-Christian feel its influence. Man has well-nigh conquered this world, the air, the land, the sea and time. He has to a

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remarkable extent overcome the limitations of time and space. Man is earthbound in his thinking and aspirations. He never looks up to God but always down to mother earth. He seeks the things of this world, its treasures and pleasures and comforts. Unrighteous mammon is king. Money is power, money speaks, money opens the door, money makes friends. Seek first money and all other things in life shall be added unto you. Men in all walks of life are scrambling for the goods of this world. Nations are grabbing colonies, world markets, trade routes. They are dickering for political power and influence. These things are at the bottom of strikes, feuds between capital and labor, and most wars. We don't know of a single nation that had altruistic or moral purposes in entering a war. The greed for wealth and power is the dynamic force in world commerce. Materialism pushed to its legitimate issues of force, and brute force let loose upon the world is the inner core of the two World Wars. There is no question war is materialism in action.

Nations which substitute for war the relentless and absorbing pursuit of wealth and material luxury, do lose their higher manhood and womanhood, the capacity for heroism, their visions and ideals. With some exceptions, men and women are thinking and speaking of earthly comfort, and striving for luxury in the household, luxury on the table, luxury in equipage, luxury in dress, luxury in amusement. Those who have not wealth imitate, to the best of their ability and often with envy in their hearts, those who have. Few are able to stand against the spirit of materialism which rules this age. Christ's proposal, "Seek ye first the Kingdom of God and His righteousness," is spurned as irrational and impractical. How do we account for this mental attitude of the modern man? This mental attitude must be attributed to our man-centered educational system. Millions of our children grow up without any instruction in our Christian religion. When a child of twelve years hears nothing else but of this physical world, its riches and its enormous natural resources, of business and profits, of comfort and happiness, of man's inventions and progress his mind is so completely absorbed in perishable things, that God simply does not exist for him. Such an education must and will logically lead to atheism. And this negative, destructive spirit is working mightily in the world.

A generation is growing up which does not know God. The modern man rejects God, not because it is an unreasonable belief, but because he does not acutely feel the need for God under present conditions. There may be a God, there may be, too, a future life, but the pressure of immediate demands is so great that he simply allows religion to fade out of his view among his important concerns. The modern man tells us, I live only one life at a time, and if there is another life, I will take care of it when the time comes. He believes this world is self-sufficing and entirely capable of affording him durable satisfactions, without aid of any religious belief—providing always that he can get enough of it. And so all departments of life are secularized—home, school, society, nation and modern civilization.

Our two national sins are materialism and religious indifference. The man on the street today stands rootless and without knowing whither to turn for security. We confront a generation well nigh shorn of security, disillusioned by its own leadership. Men's minds are confused. Men's hearts are perturbed. Men's souls yearn for relief, for something solid and firm upon which they can absolutely rely. The modern man realizes that human efforts have failed to rid the world of the war scourge and is simply resigning himself to prevailing conditions, saying it will always be that way, and gives up in despair. He is at the end of his wit and does not know of a way out of his dilemma. In such a world it is easy to have wars and endless feuds.

NEED OF THE GOSPEL

As Christians we must counteract all evil forces which lead to war. The only dynamic power that will change human nature for the better is the Gospel of Jesus Christ. It is our duty to supply that regenerating and transforming dynamic. Or could it be possible that our contemporary Christendom has lost faith in the redemptive Gospel of Peter and Paul, Luther and Wesley? It is high time to examine ourselves and organize and launch a crusade for a Christian World. We must become aggressive in our attitude and enlarge our missionary, evangelistic and educational program in the whole world. Christ's program: "Go and baptize all nations and teach them to observe all that I have commanded you," must be our program. Men in all walks of life must be educated in the things that make for peace, love for God and our neighbor. We must practice Christ's way of life and His principles as we have them in the Sermon on the Mount in our social and national life and in our relation with other peoples. Men want to see Christianity in action. Wherever this is done by millions of Christians they will create an atmosphere of peace which will influence others. Our Christian religion is contagious when it is practiced. Christian love overcomes all obstacles and hindrances, all selfishness and race discrimination, and cultivates a universal friendship with all nations. There is no other medium to bring this about but the love of Christ. Christians believe that God is the Lord of all nations and all are the creatures of God.

Christians as God's peacemakers will always think peace, pray for peace, speak for peace, write for peace and organize for peace. The ministers are the keymen. They are the ambassadors of Christ and should lead in the peace movement. They should preach special and occasional sermons devoted wholly to peace and pray for peace and thus make their congregations peace-minded. Prayer is the greatest power in the world. In times like these we should have special prayer meetings in all churches in which Christians come together to pray for peace and security for our own country and to beseech the Lord to restore peace in the war-torn world.

The prayer of a righteous man has great power in its effects. God has promised to hear and answer our prayers.

PEACE EDUCATION

The education for peace must start in the Sunday school where children are told Christ came into this world to make peace between God and man, and man and man; that He came not to destroy life but to preserve it; that the sum and substance of His teaching is to love God above all things and our fellow man as ourselves. Children learn much through the eye gate. Peace should be visualized by frequent use of illustrations that promote sentiment for peace, good will and understanding, and that show the horror, stupidity and futility of war. The study of war problems should be introduced in all schools, young people's societies, mother's clubs, brotherhoods, community conferences. Books on peace should be placed in church and public libraries and discussed in meetings.

Christians should be urged to take private or public vows against war and thus follow the Christ-like way of peace in every way. If we Christians do not return to the spirit of the early Christians and oppose modern warfare, its folly, ghastliness, hellishness, and denounce it, who will do it? We must take the lead. We must show the spiritual, social and economic causes that lead to war and remove them. We must strike at the taproot of war, which is sin.

Peace education must be carried into the public schools. At the present time, under the influence of the capitalistic and materialistic social structure, our children are educated for war but hardly for peace. History books usually picture the glories of the battles and the heroes on the battle field, instead of telling the actual truth about the hell of war, the pangs and heart-aches in the homeland, the suffering, agony, sickening sights of the battle field. War stories should be left out of histories except as they may be referred to as any other calamity such as earthquakes, financial panics, etc.

In institutions of higher learning the students should be led in the study of causes, effects, costs of war, suggested remedies, current events and trends for war and peace; revision of unjust international arrangements, secret understandings between leaders of nations, treaties and alignments between nations; opposition to militaristic methods, ideals and forces; revelation of uncritically accepted doctrines of national sovereignty and loyalty. The students should be informed on the strengthening and reforming of international machinery in the interests of peace and justice; the establishment of cooperative economy in the homeland and closer economic cooperation with other nations. They should know all about the imperialistic adventures of our government and the danger of this policy; the disarmament in agreement with other world powers, and many other things in order that they may be qualified to speak intelligently on these issues, for they are going to be our future leaders. Peace can only be made when it starts in our minds. It cannot be contrived by devices—by treaties and conventions. It will not make itself. But we must have it. Civilization cannot survive without it. Peace must be made—be understood—by a change in the thinking of mankind, a change of head and heart.

THE PRESS

Another medium of great importance in the making and keeping of peace is our press. The press must give us the honest facts about war and continue the exposing of warmongers and war profits and advocate a plebiscite on entrance into war. The press must stress the abandonment of race prejudice as necessary for peace consciousness. It must show the difference between true and false patriotism. Our secular press is a mighty factor in the making of war and peace.

The radio and the movies should popularize graphically and dramatically not only the effects and costs of war but most especially the causes, the stupidity and insanity of war. From this source we cannot expect any helpful results for many years, unless a peace-loving and war-hating public demands the true facts and not war propaganda. Most of all peace conferences and treaties are motivated by selfish interests, expediency, national security, envy, malice and other evil traits that harm the cause. It is a fatal miscalculation of all great movements in the world not to take any account of sin and God. This omission foredooms all movements to failure.

Already the peace forces and anti-war organizations in the European countries and the United States have learned to unite in times of crisis to demand as international disputes arise that governments find some other way than war to adjust them. All peace movements must, therefore, become world-wide. No single nation or government can establish peace. The whole world must organize on a peace basis . International action is necessary for peace. Christians will, therefore, join and support the Fellowship of Reconciliation and similar groups. In unity and organization is strength. When vast numbers of Christians of all lands mobilize for peace, when the men in the street, in the factory, in the business bureau and behind the plough, when mothers and teachers vow before God that they will not take up arms against their fellow men of other nations but rather die, that will have a mighty effect in stopping war. If millions of Christians take this stand they will be persecuted for it. We expect that. We know the time of martyrs is not past. Some will be imprisoned, some will face the firing squad, but the blood of the martyrs will save humanity from the carnage of war. They will not suffer and die in vain. Action counts! All we need is one concerted act, that of stepping over to the side of Jesus without any way of compromise left open. "Be ye minded like Jesus Christ." It is high time for us Christians to awaken to our responsibility and rouse people out of their lethargic acceptance of war as a necessary evil and demonstrate to a sceptical world that Christianity is

stronger than militarism. Our Christian religion was born in the supreme act of sacrificial courage. It defied centuries of persecution; it conquered despotism and cast out slavery; it subdued savage tribes and holds its outposts in all dark and cruel parts of the habitable earth; it is not and never will be a religion that will sit at the feet of modern militarism or stateism or imperialism. On the contrary, it ought to be made a function of contemporary Christianity to expose the mock heroics of militarism—its affectations, its cheap swagger, its intolerable insolence, its scorn of all knightly qualities. Heroes of faith is not an empty phrase. Christ based His hopes and expectations upon moral conflict. He made moral courage the indispensable requisite for those who proposed to do His work among men. The Apostles were courageous men. They went forth to conquer a hostile world. This march of faith has not been stopped to this day. This militant spirit of Christianity demands place, room and victory for each advancing race in the name of Christ, the Savior of all men.

The future of western civilization, of the Christian Church of our land and all lands, depends upon a Christian and durable peace, that will give justice to all nations and classes. We must make Christianity work in the nations of the world. Millions of Christians have no idea what Christ means about war and race relationship. The organized Church has not had the moral courage t tackle the war question heroically for many reasons. hesitated to apply Christian principles to war. It feare the almost omnipotent state—it feared men. It forg the promise of its Lord: "Lo, I am with you!" The Churc revolts against war when war is over. It has forgotte that Christianity is hard and causes its adherents suffe ing. We must not forget that Christianity has a cross an is not a religion of escape. And to worship Christ emo tionally and not to follow Him morally and bear the cro after Him is a conventional sham. If ten per cent of a Christians in our land and in other lands would take personal and resolute stand against war, it would brin the end of war. The hope of the world is Christ. Bu Christ works only through His followers. When the move, He moves; when they act He acts. The world i ruled by minorities and not by the masses. Christ com missioned twelve men and that little group turned th world upside down. They conquered a pagan, hostile an cruel world. "Fear not, little flock, for it is your Fath er's good pleasure to give you the Kingdom." Whic shall it be? Christ, the Prince of Peace, and peace o earth and good will among men, or Mars and war an rumors of war? Salvation or annihilation? Hatred o Love? We know what hate has done among men. Chris and His Love must have the right of way and reign su preme or we perish.

The Catholic Church and the Modern Mind

John F. Palm

PRIESTLY CELIBACY is the greatest paradox of Catholicism. The Church insists upon the supreme importance of family life. Her priests are exhorted to be moral patterns. Why, then, don't priests marry?

Celibacy is a matter of discipline rather than dogma. The law of celibacy is not ascribed to Evangelical or Apostolic origin. St. Peter's mother-in-law was healed by Christ, hence Peter was a married man. The argument for celibacy is taken from St. Paul (I Cor. 7:32,33): "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife," and hence he is divided. St. Paul was here, however, clearly speaking to ALL men, without special reference to the clergy. No law of celibacy prevailed in the early centuries. An attempt at the Council of Nicea (325 A. D.) to formulate such a law failed.

Priests do not pronounce a vow of celibacy, nor are they questioned upon the subject at ordination. But every candidate knows what is expected of him. Carried from his early youth upon a wave of pious fervor, he aspires to a nobler estate, from which the "baser" concerns of the flesh are excluded.

A twelve-year course of instruction is prescribed fo priestly candidates: six years of Latin and classica studies; then the seminary course proper comprising tw years of philosophy and four years of theology. It is me dieval in character, with practically no modern elements The philosophical and theological textbooks are written in Latin. Professors are enjoined to deliver their lectures in Latin, though they may afterward use the vernacular to explain their meaning. In theology the Church prescribes a textbook compiled seven hundred years ago although modern Latin commentaries are permitted. In the whole course no individual thought is required, nor even allowed. In the texts problems, arguments and proofs are stated. At examinations the students are required to reproduce these data, having simply memorized the ideas handed down by great minds which have gone before.

The Biblical professors, too, are provided with ready-made interpretations, from which they may not depart without endangering their reputations for orthodoxy. A Commission at Rome solves all Biblical difficulties. Moreover, a papal decree requires that all Biblical professors must attend a certain school—the Biblical Institute. It seems that all others are subject to suspicion, liable to teach heresy.

The candidate for the priesthood must always strive to mould his mentality to a fixed pattern. Every hour of seminary life is regulated for him, and is one of routine and formalism. It is a system little adapted to produce men of thought and individuality. The course is a narrowing process; it produces fixed ideas; the candidate goes out into the modern world to preach the theological conclusions which he has learned by rote.

The people respect him, having been taught from childhood to honor the priest as God's own representative. He stands before them and speaks a tongue they do not comprehend. He must use Latin when he prays, baptizes, anoints the sick, officiates at funerals, assists at marriage, administers the sacrament of penance, says vespers and benediction, or when he offers the sacrifice of the Mass. He also trains his choir to sing this unintelligible tongue. The mind halts at this strange procedure.

The Catholic liturgy is beautiful. But the use of Latin is indicative of the spirit which the Church engenders in her priests. They feel that they are officially dispensing salvation. To be saved, it suffices for the people to follow the routine mapped out by the priest. They are taught that it is their first duty to attend Mass. They need not bother their heads about what is going on, in Latin, between the priest and God. Physical presence fulfills the precept.

The priest is bound under pain of mortal sin to pray approximately one hour daily. For this purpose he has the Roman Breviary, in which are set down prayers for each day in the year. He is not obliged to follow the meaning of the words. He need but formulate the words with his lips. The principle of formalism prevails throughout the practices of the Church. The people are taught to serve God in much the same manner as boys are taught to serve the priest at Mass. These young boys learn to make the responses in Latin without understanding what they are saying. The childlike faith of the people is remarkable. They merge their individuality into a form of worship which demands no personal effort on their part. The priest rates the spirituality of his parish, not by the lives of his people, but by the attendance at Mass and the number of communions and confessions in his record.

The people are urged to confess their sins weekly. The confessional presents the most difficult problem of the priest's life. If he deems the poor sinner worthy, he forgives him in God's name. If otherwise, he sends him away in his sins. The sinner must be sorry for his sins to be forgiven. The priest must decide whether or not his sorrow is sincere. To aid in this he has but the teaching of the old Scholastics. He himself knows little of life. His own life has been guarded from worldly contamination since early childhood. He, a celibate, must pass upon the most intimate relations of connubial life. He must sit by the hour listening to descriptions of sex impulses by both men and women. They must tell all. They believe that wilfully to omit one single detail would be to tell a lie to the Holy Ghost. It would constitute sacrilege, the gravest of sins. Wherefore they reveal to him every thought, word, and deed contrary to the law of God.

The confession complete, the penitent recites the ready-made act of contrition, which he has memorized. The priest administers absolution, always in Latin. For penance the priest usually prescribes a few prayers or some other act of piety. It easily becomes a matter of routine for many; a great sacrament often becomes almost a meaningless formulary.

There is a similar formalism in all the ministrations of the priest. There is nothing to engender personal religion in the people for all is assiduously arranged for their spiritual lives. It is easy to see that in the modern world, when men are learning to think for themselves, the position of the priest is becoming progressively more difficult. He must preach and interpret the teachings of Christ according to the mind of men who never dreamed of an age or a country like this in which we live. His every public expression must conform to the minds of those savants, mostly Italian, who have grouped themselves about the Vatican. Rome demands absolute intellectual submission of him.

The priest submits humbly, if he would maintain his standing. But the world would be astounded did it know the number of priests who are struggling with the desire to remain faithful to the forms of ecclesiasticism while their very being cries out against the system. These are not the frivolous, the unworthy. They are men who have come to know the glorious experience of independent thought. Such men see clearly that the Catholic religion today has become a complex mass of laws, dogmas, and practices that little resemble the simple faith of the early centuries. These men suffer because of their helplessness. Goodness of heart, not fear, deters them. They would not scandalize those devoted souls who are filled with simple faith. They love the people; they love the Church. They cannot protest against the evils of ecclesiastical bureaucracy without injuring these two objects of their love.

Where would Christianity have been, under the play of disinterested intellect, without disciples, without devotees, without saints and martyrs, without its Paul and its Luther; without prejudice, without superstition, without inflexibility?

We might fitly contrast these two types of mind under the heads of Protestant and Catholic, the one personal, the other impersonal. With the Protestant type goes individualism, which is so marked a feature of the modern world. With the Catholic type goes institutionalism,

which was so marked a feature of the ancient world. With the former goes the right of private judgment, innovation, progress, new forms of art; with the latter goes authority, obedience, the power of the past. The Protestant type is more capricious and willful; it is restless, venturesome, impatient of rules and precedents; the older type is more serene, composed, conservative, orderly. In criticism it is more objective; it upholds the standards, it lays down the law; it cherishes the academic spirit. In literature the Protestant type is the more subjective and creative; it makes new discoveries, it founds new orders. Catholicism is exterior, formal, imposing; it takes little account of personal needs and peculiarities, while Protestantism is almost entirely concerned with the private, interior world. Individualism in religion gave us Protestantism, and upon Protestantism it gave us the numerous progeny of the sects, the thousand and one isms that now divide the religious world. To this spirit religion is something personal and private to every man, and in no sense a matter of forms and rituals. In fact, individualism fairly confronts institutionalism. This spirit carried into the region of aesthetics or literature gives rise to like results—to a freer play of personal taste and preference, to more intense individual utterances, to new and unique types of artistic genius, and to new lines of activity in the aesthetic field.

Another name of Protestantism is the democratic spirit. Its special dangers are the crude, the old, the capricious, just as the danger of institutionalism (Catholicism) is the coldly formal, the lifeless, the traditional. In English literature the former gave us Shakespeare; the latter gave us Newman. With institutionalism goes the divine right of kings, the sacredness of priests, the authority of forms and ceremonies, and the slavery of the masses. With individualism goes the divinity of man, the sacredness of life, the right of private judgment, the decay of traditions and forms, and the birth of the modern spirit. With Catholicism goes stateliness, impressiveness, distinction, as well as the empty, the moribund, the despotic; with Protestantism goes force, strenuousness, originality, freedom, as well as heterogeneity and division.

The Reader's Viewpoint

Conclusion

IT APPEARS that I did not make myself clear by what I wrote in the last paragraph of the article "More About the Word" published in the March issue of *The Lutheran Outlook*. I meant to say that acceptance, or rejection, of the verbal inspiration theory is not conservative Lutheranism versus liberalism because the verbal inspiration theory is not the infallible criterion to use in judging what is true Lutheranism. The Christ of the Word is the infallible criterion.

Lutherans have sometimes been classified as right of center, left of center, and on center. By this classification those who are right of center are ultra-conservative, those on center are conservative, and those who are left of center are liberals. In thus classifying Lutherans, a criterion is used by which they are judged. If the criterion is wrong, then the classification will also be wrong. Which criterion should be used in classifying Lutherans as right, left, center? The criterion that Luther used was the Christ of the Word. Those that stand foursquare on the Christ of the Word, stand foursquare on the Word of God, because Christ is the sum total of God's revelation. To follow the Christ of the Word is neither right, left nor center; it is the Way. The Christ of the Word is the Way, and that Way is true Lutheranism.

This is the criterion used by the men of the Lundensian school of theology. By their exhaustive Luther research they have produced something positive for the Lutheran Church. Their chief aim is to get the Lutheran Church back to the fundamental principles enunciated by Martin Luther. Their theology is Christo-centric. It is from this viewpoint we should evaluate their work.

This concludes my part in this discussion about the Word. I have enjoyed the exchange of thoughts. It has compelled me to do some research and do a little thinking which I otherwise would not have done. It is good for us to do a little thinking once in a while.

And I want to thank those who have taken part in the discussion. I believe it can be said that there has been a mutual respect for an honest difference of opinion.

And I, also, want to thank the Editor of *The Lutheran Outlook* for his fairness in handling this protracted discussion. He has stated his honest convictions frankly; it is always refreshing to hear a man present his honest convictions frankly. But he gave both sides an equal opportunity to express themselves. And it is good for the Church to have a forum for free exchange of views.

Rev. A. V. Neve,
Sleepy Eye, Minn.

P. S. I wish to make special mention of Dr. Gomann's article on inspiration which was published in the April issue of *The Lutheran Outlook*. It is a scholarly presentation, and the author is motivated by love of truth and good-will. I am in full agreement with the views presented. I hope that others will follow with constructive presentations. The question of inspiration should be clarified before further steps are taken toward Lutheran unity, for it is obvious that inspiration is an issue. It is not inspiration as a fact that is an issue, because all Lutherans believe that the Word of God is inspired; they would not be Lutherans if they did not believe that the Word of God is inspired. But all Lutherans cannot accept the theory of inspiration that was formulated in the 17th century. Those that cannot accept the old 17th century inspiration theory do firmly believe that inspiration of the Word of God is a miracle wrought by God, and they recognize this inspired Word of God as the highest authority in the

hurch because it reveals Jesus Christ.

Dr. Gomann has given us a good basis for discussion of the sue of inspiration.

Those that are promoting the proposition to merge Amer-an Lutheran Church, Evangelical Lutheran Church, and nited Evangelical Lutheran Church should come out into the open and state their views of inspiration, for it is very obvious that the move to merge these three bodies is an attempt to bind us to the old 17th century inspiration theory. Dr. Peder Madsen of Denmark and Dr. Ole Hallesby of Norway call this theory of inspiration pseudo-Lutheranism. Can we ignore such outstanding theologians?

Rev. A. V. Neve.

BOOK REVIEWS

MEN AND THEIR MESSAGE—LARGE AND SMALL
Reviewed by Russell A. Peterson

HRISTIAN SCIENCE IN THE LIGHT OF THE BIBLE. *Gy George W. Wittmer, St. Louis: Concordia, 1949. 58 pp. $.35.*

LOBAL BROADCASTS OF HIS GRACE. *By Walter A. Maier, St. Louis: Concordia, 1949. 308 pp. Special edition, laminated paper covers, $1.00. Cloth edition, $3.00.*
ARS WILHELM BOE. A BIOGRAPHY. *By Erik Hetle, Minneapolis: Augsburg, 1949. 203 pp. $2.50.*

Men and religion, always, have gotten along famously. nce the spark of religion is kindled, it spreads like a prairie nferno fanned by high winds—especially so when the flames re fed with human ignorance. Religion has never injured he pride of man; it has never told him that his illness is inurable unless he is willing to submit to a spiritual cleansing. Repeated pats on the back are bound to strengthen a weak elationship.

Man and Christianity, always, have not gotten along famously. Once the spark of Christianity is kindled, it spreads lowly; the flame of faith is nurtured by the steady breath of he Holy Spirit. This development is growth in divine Grace not human ignorance) which is insight and understanding. Christianity has always injured the pride of man; it has told im that his illness is incurable, unless he is willing to submit to a spiritual cleansing. There are no pats on the back, ut there is the assurance that His Grace is sufficient as well s the invitation and opportunity to become a child of God.

The reviewer has classified the three works for consideration under the general heading "Men and Their Message—Large and Small." The first volume is written by a member of the Christian Faith, the subject of which is a non-Christian religion. The second is written by a powerful Christian preacher, whose sermons are Christ-centered and penetrating. The third is a biography, written with a distinct Christian flavoring about an educator who had dedicated his life o the Church Militant of Jesus Christ, and who believed hat the true essence of nurture is education by evangelization.

The theme of the first religious; the last two, Christian.

George W. Wittmer is a Pastor of the Missouri Synod. The ate Walter A. Maier was Professor of Old Testament Interpretation and History in Concordia Theological Seminary, Saint Louis, Missouri, and the inspiration of the International Lutheran Hour. Erik Hetle, until 1946 the chairman of the department of Physics at St. Olaf College, was for many years closely associated with Lars W. Boe.

"Christian Science in the Light of the Bible" is a core study of the founder of this so-called Christian church, its doctrines and aspirations. It is an examination of those tenets which foster the belief that the Bible is a secondary book to that of Mrs. Eddy's "Science and Health with Key to the Scriptures."

Walter A. Maiers "Global Broadcasts of His Grace" contains the radio messages of the second part of the Fourteenth Lutheran Hour. This is a spiritual autobiography of a man who has since seen the hand of his Lord raised in summons to eternity. The fourteen sermons here included give evidence of the faith which was within his soul and which guided his life.

"Lars Wilhelm Boe" has an air of biographical integrity—which it should have. The many values of Mr. Hetle's study of this church statesman, politician, pastor and educator, can hardly be exaggerated. In the first place, the proximity of his association with Boe gives him every advantage in portraying this colorful personality. Not only is he familiar with the many facets of Boe's character, but he seems to have grasped the initial urge which prompted his interest and unlimited ambitions in many phases of the work of the Lutheran Church. His exposition of Boe's thought is given with clarity and in all fairness to the originator.

Boe, judged (and yet, who are we to judge?) either as a man, or as an educator, is an enormous subject. His reputation, like that of all men in positions of administration, has had its ups and downs. In his lifetime he was noted for his ability as a statesman and schoolman. As a result, and in spite of certain judgments, he has become a figure of the first significance in the educational world of the twentieth century.

"L.W." was a springboard of action. Whether dealing with the politicians of state or national prominence, or counselling with his students at St. Olaf College, he is not a different person than the Boe given us by Erik Hetle. This should be thoroughly appreciated by every reader. For in this book the author is concerned with Boe's political, educational, administrative and spiritual development in the context of a contemporaneous ecclesiastical mind.

Wittmer's "Christian Science in the Light of the Bible" is an excellent answer to the great controversial question today: "What is this Christian Science that it can belittle the idea of the Atonement?" The techniques of this religion are given proper consideration. The author has well succeeded in showing that Divine Metaphysics is a mystery even to its Mistress.

The themes of "Global Broadcasts of His Grace" are fresh and contemporary—the result of earnest and prayerful thinking.

"Lars Wilhelm Boe" records a long needed story of a 'giant' in world Lutheranism.

SURVEYING the CONFERENCE

Lutheran Free Church

By Iver Olson

Rev. Asmund Oftedal of Seattle, Wash., passed away rather suddenly on April 2. His health had not been of the best for some time, but he had not been unusually ill until just before he passed away. He is survived by his wife and a brother and sister in Minneapolis. Funeral services were held in the Augsburg Chapel on April 8, with Dr. B. M. Christensen preaching the funeral sermon.

Asmund Oftedal was born on the Augsburg campus on June 26, 1878, the son of the well-known teacher and church leader, Sven Oftedal. He received his education at Augsburg College and Seminary, being graduated from the Theological Department in 1901. He taught at Augsburg for some time before his ordination in 1903. Since then he has served pastorates in the LFC continuously until his retirement a short time ago, lastly on the West Coast.

Rev. Oftedal was known for his sincere piety and unassuming demeanor; he was both loved and respected by those who knew him.

The Augsburg Mission Society, the oldest student organization at Augsburg, held its annual Mission Festival on April 13 to 16. Mission speakers from various Lutheran bodies appeared on the program. Rev. Maynard G. Halvorson gave a devotional address at each evening session. One of the sessions was held at the Olivet Lutheran Church.

A new Dean of the College will assume his duties at Augsburg with the beginning of next school year. He is Prof. Martin Quanbeck who is at present head of the Education Department. Dr. Arthur Nash has been the Dean since his release from the army four years ago; he will go into full time teaching in the field of biology. Mr. Quanbeck held the positions of Dean and of Registrar during the war years.

Dr. T. O. Burntvedt, we are happy to report, is making a steady and more rapid recovery in recent weeks from his illness which struck him last January.

United Evangelical Lutheran

By H. Skov Nielsen

Sunday, March 12, was a big day for Trinity Lutheran congregation at Waupaca, Wisconsin. On that day more than one hundred souls were received into membership, and church attendance reached a peak of 586. Another record was set at Trinity when, at a Mother-Daughter banquet, covers were laid for more than 200. — A few years ago our two small, struggling congregations there, Holy Ghost and Our Saviour's, united under the name Trinity. The present pastor is the Rev. A. S. Petersen, who served as chaplain with the Air Forces throughout the war and then, for a couple of years filled a vacancy in the pulpit of Our Saviour's ELC church in Omaha, Nebraska.

Mr. Norman Bansen who, after graduating from Dana College, served his Alma Mater a couple of years as publicity director, recently returned from an extended visit to west European countries. Together with a friend he cycled through the British Isles and several other countries, a total of about 2,500 miles. The trip also afforded him opportunity to spend a semester as a student at the University of Copenhagen. He showed an exceptionally fine set of colored slides in two lectures given at Dana late in March. Mr. Bansen now expects to take up graduate work at an American university.

President Morton of Dana College, returning from a four-week tour of our Pacific coast churches in the interests of the newly launched Dana College Foundation, reports active interest there in the higher Christian education work of our church. The same is also evidenced by the increasing number of young people that come to study at Dana, despite the great distance.

Sunday, April 30, has been designated Carlsen Memorial Day. On that day a special memorial offering was lifted in the churches throughout our synod in an effort to discharge the remaining indebtedness on the Pioneer Memorial building at Dana College, a matter which was of deep concern to Dr. Carlsen immediately before his passing. A memorial issue of our church papers will be published for the occasion.

Our Saviour's congregation at Audubon, Iowa, is engaged in building a new church that will probably be the largest and costliest in our synod. The original contract sum was $193,500 for a brick structure with stone trim. Later a desire for a solid stone exterior was voiced, and the congregation decided to make the change provided the additional cost of $13,000 could be raised by a special offering to be taken on a specific Sunday. The offering brought more than $15,000. — So Indiana limestone it will be.

Pastor and Mrs. Alfred Thomsen, who have served in the Lutheran Sudan Mission in Nigeria, Africa, ever since pioneer days in 1914, are expected to return this summer—probably for the last time—by way of Denmark. The mission has now grown to include thirty churches in the Lamurde district alone, and the mission school, with which the Thomsens have been connected, is now a large and well established institution.

The Mary Magdalene of the religious film "The Prince of Peace" has been revealed to be Mrs. Hazel Dee (Becker) Vammen, wife of Dr. Adolph Vammen of Oklahoma City. Dr. Vammen is a son of Superintendent Vammen of our Cherokee Indian mission at Oaks, Oklahoma. The discovery was made through identification of the character in one of the publicity pictures.

American Lutheran

By Arthur P. Michelfelder

C. C. Hein Memorial Lectures

The Carl C. Hein Memorial Lectures for 1950 were delivered by Dr. Roland Bainton, Professor of Ecclesiastical History at Yale Divinity School. At Capital University the lectures were another part in the Centennial Celebration, when the Pastor's Seminar was held April 20 and 21. Four lectures were given on Luther under the following subjects: "Luther's Evangelical Experiences," "Luther's Rebuilding of Morals," "Church, State, and Society," and "Luther's Persistent Struggle for Faith." The Memorial Lectures were given at Wartburg Seminary earlier in the year.

On the Religious Horizon

itheran Group Rejects
›mplete Organic Union

Minneapolis, Minn. — The 800,000-ember Evangelical Lutheran Church ll be asked to approve one proposal Lutheran unity and reject two ners when it holds its biennial con-intion here in June.

Recommendations prepared by the LC's Church Council, just disclosed re, will urge the convention to:

Approve a plan looking toward entual organic union with the nerican Lutheran Church and the ited Evangelical Lutheran Church, us creating a single Church of some 00,000 members.

Answer "No" to a question whether is willing to "approve in principle" mplete organic union of the eight dies of the National Lutheran Coun-.

Answer "No" to another question nether it would approve the trans-rmation of the National Lutheran uncil from a common agency to a deration under a proposed plan.

The resolution on the three-body erger is only a preliminary step and final union of the three groups uld be completed for several years.

Involved are three groups of differ-t national backgrounds: the ELC, of rwegian background, with head-uarters in Minneapolis; the ALC, of erman background, with headquar-rs in Columbus, Ohio, and the UELC, Danish background, with headquar-rs in Blair, Nebr.

The ELC Church Council said that vhile the closest possible organiza-nal affiliation between Lutheran dies is desired," the time is "not w at hand" for complete organic ion of all the participating bodies the National Lutheran Council.

In explanation of this recommenda-on, the Lutheran Herald, ELC organ ublished here, gave four reasons:

"It would involve doctrinal discus-ons for which the NLC bodies are robably not now ready.

"It would eliminate our proposed hall union.

"It would leave the Lutheran Church-Missouri Synod definitely (and probably permanently) out of the united Lutheran picture.

"It would involve such drastic changes in church polity and government as to make it at least possible that the work the bodies are now doing would be impaired rather than strengthened."

Regarding the proposal to transform the National Lutheran Council into a federation, the ELC Church Council said it finds the NLC an adequate agency and that its work "can be expanded whenever the participating bodies ask that it be done."

Czech Church Leaders
Take Loyalty Oath

Prague—Leaders of churches in Czechoslovakia, with the exception of the Roman Catholic Church, took the oath of allegiance to the Communist-dominated State at a formal ceremony here.

The church leaders pledged their loyalty in the presence of Premier Antonin Zapotocky. The lower and middle clergy of all the churches earlier this year swore allegiance to the State in a series of ceremonies witnessed by local government authorities.

An official announcement said that among the top churchmen who took the oath were:

Dr. Frantisek Kovar, Patriarch of the Czechoslovak Church, and three bishops of that Church; Dr. Victor Hajek, Senior (Moderator) of the Synod of the Church of Czech Brethren; Vaclav Vancura, Superintendent of The Methodist Church; and Joseph Berger, Senior of the Lutheran Church of the Augsburg Confession.

Niemoeller Calls on
Christians for Peace Effort

Berlin—A call to Christians everywhere to join in preventing a third world war was sounded by Pastor Martin Niemoeller at a meeting at Kurfuersten Castle in Mainz, French occupation zone, attended by 1,400 men and women of all faiths.

Dr. Niemoeller, who is president of the Evangelical Church of Hessen and Nassau, spoke on the theme, "What the Church Can Do for Peace."

Declaring that the East-West situation in Germany has created an increasing war threat since 1945, Dr. Niemoeller said that "the danger to peace is now so great that the Church cannot by-pass the Iron Curtain question."

"The Church's mission to call upon all forces to secure peace," he said, "is presently all the more important as the call for peace throughout the world is not yet loud enough, and nobody has the faintest idea how to prevent a third world war.

"The politicians are perplexed and an armament race has started which might lead to an explosion. Therefore the Church must do more than counsel for peace. It must act, and not succumb to the propaganda of either side."

Distinguishing between the peace of the Gospel, "which cannot be achieved by force nor forced upon anyone," and the peace which is a matter of worldly politics, Dr. Niemoeller declared that "when man is in need, Christianity and politics should join forces, as both are aimed at establishing order among men."

"Contrary to worldly powers, however," he added; "the church cannot employ means of force. It can only

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preach, serve and suffer. Nevertheless, it has also the duty to deal with detailed political issues if man is endangered and distressed."

The worst fact in the situation at present, according to Dr. Niemoeller, is that Germany's division into two hostile camps is being increasingly considered a natural situation.

"For the American press," he said, "Germany ends where the Iron Curtains begins. But if Germany's splitting continues, conflict must finally come."

Protestants Give $14,500,000 for Relief

Geneva—Protestants throughout the world contributed nearly $14,500,000 last year in money and goods for needy European churches, according to a report submitted here to the Board of Managers of the World Council of Churches' Department of Inter-Church Aid and Service to Refugees.

The report disclosed that more than 83 per cent of the offerings came from American Protestants. About 44 per cent represented contributions from 19 denominations channeled through Church World Service, the remaining gifts coming from Lutherans through Lutheran World Action and the Lutheran World Federation.

Christians from other countries, the report stated, contributed more than $2,200,000. These offerings came mainly from churches in Canada, Great Britain, Switzerland, Norway, Sweden, Holland, Denmark, Australia, and South Africa.

Truman Urged to Ignore 'Religious Pressures' on Vatican Issue

New York—President Truman should ignore "all purely religious pressures" when he decides whether this country shall have diplomatic representation at the Vatican, according to America, national Roman Catholic weekly.

In an editorial in its April 1 issue, America noted an effort by the Federal Council of Churches to rally Protestant support for a protest against such representation.

"We know of no organized effort on the part of Catholics to exert pressure on our government to send a representative to the Holy See," the magazine said. "If any such effort were made, it would simply be out of order."

America said "it seems presumptuous in the extreme to dictate" to President Truman "in an area where his responsibility is so personal."

The Catholic publication quoted the Federal Council Bulletin to show why the Federal Council is "so aggressive in its attack on U.S. representation" at the Vatican. The quotation follows:

"The maintenance of diplomatic relations with the Vatican . . . confers on one Church a special status, not held by other Churches, in relation to government. It is thus directly contrary to our historic principle that all Churches should have the same status in the eyes of the State."

Commenting on the Federal Council's attitude, America declared:

"The statement is especially interesting, we may note, in that it revises the old 'separation of Church and State' objection. If there were any place to send a U.S. representative to international Protestantism and we sent one, apparently the Council would not object.

Famous Lutherans

Johann Sebastian Bach

1685-1750

Number 5 in an educational series featuring famous Lutherans

"The Immortal Composer" and his famous family —courtesy of Magnavox Collection by Walter Richards.

Orphaned at an early age, Bach was raised by his elder brother, Johann Christoph. Forbidden to study the masters, Bach's youthful devotion to music drove him to secretly copy the great works at night. He went on to become the dominating influence in the music of Mozart and many other accomplished composers.

At the peak of his career, Bach earned a salary of $500.00 a year. This sum would be comparable to $3,000.00 in our present day economy. He fathered 20 children, four of whom became famous musicians and composers in their own right. Blind and penniless in later life, Bach was buried in a pauper's grave and his widow forced to seek refuge in an almshouse where she later died.

It seems tragic that the life of the world's greatest composer should begin and end in great human suffering. How much happier his life would have been had he and his family known the security and comfort of life insurance.

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"Gem o' wisdom:
We do not cease playing because we are old; we grow old because we cease playing.

"The word 'confers' in this passage arrants analysis. The President of e United States, by sending a re- esentative to the Holy See, might said to recognize the special atus' of the Roman Catholic urch, but even this statement uld be misleading.

"The President would not thereby cognize the theological claims of e Catholic Church. He could be id to be recognizing the special plomatic 'status' of the Holy See. e Holy See's special diplomatic atus' is beyond question. It in no- se depends on whether we main- in a representative there. It is sim- y a fact. To the Federal Council is a very distasteful fact.

"We cannot see," America said, hy the Council should ask Presi- nt Truman to ignore the special plomatic 'status' of the Holy See, the President considers that he can rward the cause of peace by main- ining diplomatic representation ere.

"The mere fact that by doing so our vernment might shed a bit of re- ected 'prestige' on the Catholic urch in America seems a nugatory ason for depriving the President of e freedom to avail himself of any urces of information he feels he eds."

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rayer Movement Grows Columbus Schools

Columbus, O.—A spontaneous, stu- nt-sponsored spiritual movement s developed in this city's public hool system during the last six onths.

At least twice-weekly, several hun- red students of six high and junior gh schools meet of their own voli- n at their respective schools to hold ayer meetings before beginning eir school day.

"We feel the need for spiritual up- ft," explains 16-year-old Jerry itherspoon, one of the students. We feel that the only salvation for e world is through religion. Any- ne who can read a newspaper can e that every other method of bring- g peace to the world is failing."

To Jerry, a crack track athlete and n of a local minister, is credited the aunching of the movement which as spread throughout the school sys- m since last September.

His personal inspiration for the efore school" prayer meetings came a result of a summer visit to New ork City and his chance conversation with a high school youth who told him that some students of his school had banded together to hold prayer meetings daily.

When Jerry returned home, he told several of his friends of his conversation with the New York boy. The group, about five boys, decided they too would meet together for prayer.

The boys approached a pastor of a church near their school and told him of their desire to meet daily before school. The pastor agreed that they could use his church. But difficulties were encountered when cold weather set in. The church sometimes was not open. The boys then held their meetings in the church yard.

Finally, they decided to approach their school principal, Irvin F. Young of West high school. Mr. Young, an active Lutheran church leader himself, readily consented to let the boys meet at the school for their prayer meetings before class.

"You can't turn down a youngster when he's trying to improve himself spiritually," Mr. Young said.

Lutherans Plan High School in Los Angeles

Los Angeles—Southern California's first Lutheran high school will be built here this summer, according to Theodore W. Schuetz, president of the Southern California Lutheran Laymen's League.

Mr. Schuetz said the school will cost $250,000 and will be modern and functional in design. It will accommodate 450 students.

German Protestant Leaders Protest East Zone Restrictions

Berlin—Bishop Otto Dibelius of Berlin headed a delegation from the Evangelical Church in Germany who called upon Chancellor Otto Grotewohl of the East German government here to protest against "constantly increasing" tensions between the Church and the Socialist Unity (Communist) Party.

Bishop Dibelius told the chancellor, a top leader of the party, that the tensions complained of are being reflected in growing party attempts to hamper Church activities and to bring about the arrest of pastors opposed to its policies.

Asked by Mr. Grotewohl to produce specific evidences, Bishop Dibelius replied that Church authorities had already taken the matter up with Soviet zone officials. He said there had been numerous cases of illegal anti- Church acts on the part of East German authorities.

Bishop Dibelius warned that if the present situation continues the Church "will feel compelled to draw the public's attention to conditions of extreme seriousness."

The protest by the Evangelical leaders was said to have been prompted by a mounting anti-Church campaign throughout the Soviet zone during recent weeks.

In Mecklenburg province, Education Minister Gruenberg was reported as stating that Soviet zone youth belongs in the Communist Free Youth organization and not in "vermin-ridden church-sponsored youth groups."

"Such nonsense will be annihilated," Mr. Gruenberg said, adding that Evangelical pastors were "promoters of reactionary forces inciting youth against the progress of the National Front and the Oder Neisse peace line."

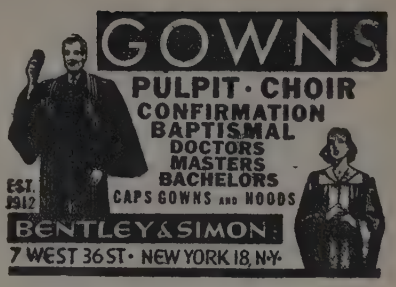
Hungarian Action Ousts Bishop Ordass

Budapest—Bishop Lajos Ordass, imprisoned head of the Lutheran Church in Hungary, has been ordered removed from his ecclesiastical office by a special disciplinary court of the Church, it was announced here.

Elected at a recent meeting of the General Assembly, the special court acted in face of Bishop Ordass' repeated refusals to vacate his post as bishop of the Banyai District following his conviction in 1948 for alleged foreign currency manipulation.

The court's action means the elimination from the Church's leadership of the Hungarian Lutheran Church's most militant opponent of the Communist-dominated government.

Nominations to the special court were made by a committee of six comprising Dr. Ivan Reok, lay president of the Church; Bishop Zoltan Thuroczy, of the Tibiscian District; Bishop Joseph Szabo of Balassagyarmat; Bishop Lajos Kemeny of the Central Banyai District; Ladislas Fej-



es, Church Attorney; and the Rev. Julius Groo, general secretary.

These leaders had previously been named by the Board of Elders for the express purpose also of making nominations to the ordinary Church court as well as to various Church committees in order to eliminate individuals in opposition to the present Church leadership.

Announcement of Bishop Ordass' removal was made by Egyhazi Eresito, official Protestant news agency.

So far there is no information as to whether or not Bishop Ordass will be granted remission of the remainder of his sentence under an amnesty proclaimed by the government on the occasion of Liberation Day on April 4. Failing release on amnesty, Bishop Ordass will not be set free until next August when he will have completed his full term of two years.

Bishop Ordass was given a retrial in July last year, but the court merely confirmed the sentence already passed upon. Previously, the 48-year-old churchman had told Bishop Thuroczy that he had no intention of resigning, even in the hope of receiving a full pardon.

Hailed by church leaders abroad as Hungary's number one Protestant martyr, Bishop Ordass suffered the loss of civil rights for five years as well as being ordered to prison. This additional penalty, according to some Lutheran circles, would have made it impossible for him to resume his post as the Church's top leader.

The arrest of Bishop Ordass in 1948 climaxed bitter charges in Communist newspapers depicting him as a "reactionary" who had stood out against the nationalization of church schools—an issue on which he saw eye to eye with Joseph Cardinal Mindszenty, Primate of the Roman Catholic Church in Hungary, who is now serving a 16-year sentence on treason charges.

One article charged that Bishop Ordass' "anti-democratic political standpoint" came to the forefront after his visit to the United States in 1947, when he was the guest of the U.S.A. Committee for the Lutheran World Federation. It was frequently charged that he was the chief stumbling block to "a peaceful agreement" between the Lutheran Church and the Communist government.

Australian Lutheran Churches Advance Toward Union

Sydney, Australia—Further progress toward union of the United Evangelical Lutheran Church in Australia and the Evangelical Lutheran Church in Australia (Missouri Synod) was reported here by the Intersynodical Committees of the two Churches.

It was announced that after a year of discussion and deliberation the committees have agreed on a thesis dealing with the Doctrine of the Church. Other "theses of agreement" already adopted cover church fellowship, joint prayer and worship, and conversion.

The doctrine of the ministry is now being discussed, after which the subject of inspiration of Scripture will be considered.

Senate Passes Liberalized DP Bill

Washington, D. C.—A liberalized Displaced Persons bill—long urged by leaders of the three major religious faiths in the United States—was passed by the Senate by a vote of 58 to 15.

The present Displaced Persons Act of 1948 provided for the admission of 205,000 DPs, 27,372 expellees, and was due to expire on June 30, 1950. The liberalized measure provides for the following:

(1) Admission of 344,000 DPs, 54,744 expellees, persons of German ethnic origin driven from homelands outside Germany, and 20,000 non-quota war orphans.

(2) Extension of the DP program to June 30, 1951.

(3) Elimination of a requirement that 40 per cent of the displaced persons be residents of the Baltic States, and that another 30 per cent be farmers. This requirement in the present act has been assailed by President Truman and others as discriminatory against Jews and Catholics.

(4) Establishment of Jan. 1, 1949, instead of Dec. 22, 1945, as the date by which persons must have reached the occupied zones to qualify as displaced.

(5) Giving the immigration and consular services affirmative authority to rule on the question of a DP's eligibility as well as on his admissibility.

Final approval of the liberalized measure came after a 13-hour session which saw the Senate defeat a proposal calling for a limited expansion of the present DP program. The less liberal measure was sponsored by Senator Pat McCarran, Nevada Democrat.

The Senate-approved bill, which is substantially the same as the measure approved by the House of Representatives a year ago, was sent to conference where minor differences between the two versions will be ironed out.

The new measure was named for Senator Harley M. Kilgore, Democrat of West Virginia.

Lutheran College Honors Former Palestine Mediator

St. Peter, Minn.—A memorial foundation honoring the late Count Folke Bernadotte, assassinated in Palestine in 1948 while serving as United Nations mediator, will be established at Gustavus Adolphus College here.

Dr. Edgar M. Carlson, president of the Augustana Lutheran school, made the announcement after conferring in Stockholm, Sweden, with Crown Prince Adolf, Count Bernadotte's American-born widow, the former Estelle Manville, and Swedish educators.

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As part of its memorial project, the llege will name its recently-com-ted library the Folke Bernadotte emorial library and turn it over to e foundation.

The library building will be dedi-ed on Commencement day, June 4. heduled to be present are Dr. Ralph nche, Count Bernadotte's successor Palestine mediator; the countess d her two sons, Folke, Jr., and Ber-and representatives of the United tions.

A major activitiy of the Folke rnadotte foundation will be to pro-te international peace through the lancing of study abroad by Amer-n students and study in the United ates by students from abroad.

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urch Receives 650 w Members at One Time

Minneapolis, Minn.—Mount Olivet theran Church, named in January first of the "12 great churches of nerica" in The Christian Century's ll of 100,000 ministers, received 650 w members here on Palm Sunday.

The total—which included 450 adults d 200 children—is believed to be e most new members ever received one time into a Lutheran church in nerica.

Previous high number of accessions Mount Olivet was on All Saints nday in 1944 when 469 persons were ceived.

Dr. Reuben K. Youngdahl, Mount ivet pastor, said many of the mem-rs just received became interested in church after reading the Christian ntury article about Mount Olivet, ich was reprinted in the Minneapo-Sunday Tribune.

Others, he said, were reached by a ncerted effort by the church laity as ll as staff members "to win per-ns without a church home for rist and the Church during Lent."

Names of prospective members re submitted by the congregation llowing an every-member visitation the Mount Olivet "life and growth" mmittee at the beginning of Lent. e committee was headed by Gerald tsey, a Minneapolis businessman. Several prominent Twin Cities' siness and civic leaders were among e new members received.

Dr. Youngdahl is a brother of Min-sota's governor, Luther W. Young-hl. His church is affiliated with the ugustana Lutheran denomination. e new members bring the church's al membership to more than 5,500.

Lutheran Men's Club Commends Senator McCarthy

Cottonwood, Minn.—The men's club of Silo Lutheran church here has wired a message to United States Senator Joseph McCarthy of Wisconsin commending him for his "expose of Communism in high places."

"We are not deceived by the propaganda used against you in your present expose of Communism," the message said. "The 159 members of this organization feel that you are doing a great patriotic work. May God sustain you in this great effort."

UN Commission Approves Jerusalem Statute

Geneva—A final vote approving a proposed statute for the internationalization of Jerusalem was taken here by the United Nations Trusteeship Council. There were nine affirmative votes and two abstentions.

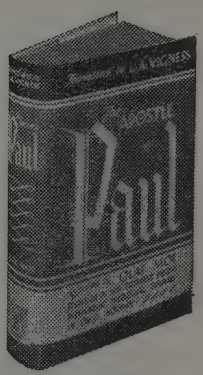
The statute, which is expected to be referred back to the UN General Assembly on the question of implementation, contains an article protecting religious property rights in the Jerusalem area and another providing guarantees for full religious freedom.

THE APOSTLE PAUL

His Life and His Work

by **OLAF MOE**

Translated by L. A. Vigness



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The religious freedom article declares that "all persons have the right and freedom of thought, conscience and religion."

"This right," the article says, "includes the right to change their religion or belief, and freedom, either alone or in community with others, either in public or in private, to manifest their religion or belief in teaching, practice, worship and observance."

High Court Upholds Dr. Melish's Ouster

Brooklyn, N. Y.—In a unanimous decision, the Appellate Division of the New York Supreme Court affirmed a lower court ruling sustaining the removal of Dr. John Howard Melish from his post as rector of Holy Trinity Protestant Episcopal church here. The Appellate Division offered no opinion with its decision.

The 75-year-old Dr. Melish would make no comment on the court's action, but indicated he would await advice from counsel to determine his next move. Because the Appellate Division's ruling was unanimous, it will be necessary to obtain the court's permission before taking the case to the Court of Appeals.

Dr. Melish was removed from his pulpit a year ago by Bishop James P. DeWolfe of Long Island. The ouster action was started by some vestrymen of Holy Trinity who declared that the "radical activities" of the Rev. William Howard Melish, son of the rector and his assistant, were detrimental to the parish. The younger Melish was formerly chairman of the National Council of American-Soviet Friendship.

Bishop DeWolfe's removal order was upheld last April in Kings County Supreme Court by Justice Meier Steinbrink.

Hope that the latest decision would be appealed was expressed by Dr. Guy Emery Shipler, editor of The Churchman, unofficial Protestant Episcopal magazine published in New York.

"Thousands of American clergymen have already expressed their conviction that the case involved the freedom of every pulpit from dictation—a freedom recognized as basic from the days of the Old Testament prophets and without which any church might close its doors and every clergyman take up knitting," Dr. Shipler said.

Clergyman Offers Unique Prayer at Education Meeting

Portland, Ore.—Wracked by a growing controversy over whether Oregon's schools should continue to emphasize "progressive" methods of education or revert to the "little red schoolhouse" approach, 3500 teachers from all over the state were little prepared for the prayer that opened the 47th annual convention here of the Oregon Education Association.

Dr. Richard Steiner, pastor of First Unitarian church, summed up the problem that has set school administration officials, parents—and to some extent, the teachers themselves—sparring at each other through meetings and the press. This was his prayer:

"We pray for some of the teacher here who are weary of the routine o teaching in uninspired surrounding the uninspired children of uninspire parents.

"Let them see that every child ha divine possibilities; every parent som pride and love for his children.

"We pray too for some of the teach ers here who are weary of being doo mats for bullying supervisors, princi pals, superintendents and schoo boards. Give them the courage o their convictions and let them not b afraid.

"We pray for some of the teacher here who would like to teach as they

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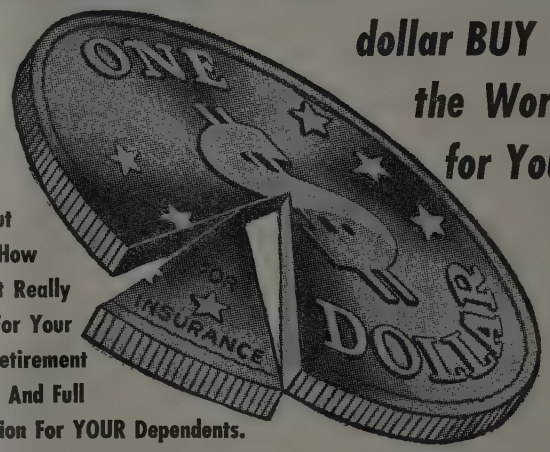

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re once taught, out of a love for rning and for teaching, but who d themselves the automatons of a chine process—afraid to be persons t they gum up the works.

'Give them the courage to love and loved as teachers.

'We pray for all who think they ow about all there is to know about ching. Give them humility, for it a way of growth.

"Above all, we pray for our chil- en committed to the care of these chers. Give them wisdom, strength, urage and a love for learning, that ey may become good citizens of a eat nation—to lead the world into ths of peace and stability."

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itherans Plan Race lations Institute

Valparaiso, Ind.—Plans have been nounced here by the Chicago and Louis Lutheran Societies for Bet- Race Relations for an institute on ce relations to be held under its au- ices at Valparaiso University on ly 18 and 19. The institute will be e first of its kind ever held at the iversity, which is controlled by the itheran Church-Missouri Synod.

Among the sceduled speakers are dney Redmond, who has served as member of the St. Louis Mayor's ace Relations Committee; Tom right, Chicago civic leader; the Rev. R. Kretzman; Dr. A. M. Rehwin- l; and the Rev. Oscar E. Feucht.

---

uebeck Synod Votes Join Velkd

Luebeck, Germany—The Synod of e Evangelical Lutheran Church of uebeck voted at sessions here to join e United Evangelical Lutheran urches of Germany (VELKD), top itheran body in this country.

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ission Station to et Locomotive Bell

Parkland, Wash.—A 300-pound lo- motive bell will soon ring out the ll to worship at a mission station in frica, thanks to the Lutheran Stu- nts Association at Pacific Lutheran ollege here.

Miss Anne Knudson, an instructor the college, recently met the Rev. scar Rolander, a missionary in Africa the Augustana Lutheran Church, ho is now in the United States. He entioned that he needed a bell for his mission and Miss Knudson set to work to find one.

She enlisted the aid of the student group, which decided to do something about the deficiency of bells at the Ehanja Mission in Tanganyika Territory, British East Africa, where Pastor Rolander is stationed.

A suitable bell was found in the South Tacoma railroad shops and it was purchased by the Association. The bell formerly rang from the top of a locomotive and is still hanging in its metal stand. It will be presented to Pastor Rolander before he returns to Africa.

Hungarian Lutherans Answered By Bishop Berggrav of Norway

Geneva—An open letter answering the recent message issued by the Lutheran Church of Hungary has been written in behalf of the Lutheran World Federation by Bishop Eivind Berggrav of Oslo, Primate of the Norwegian Lutheran Church.

Copies of Bishop Berggrav's reply have been sent to Dr. Ivan Reok, inspector general, and Bishop Josef Szabo of the Hungarian Church.

Following is the complete text of Bishop Berggrav's letter:
Brethren:

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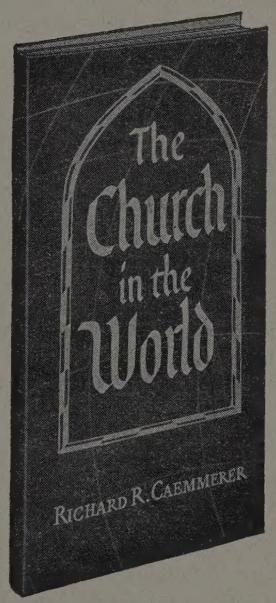

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It seems natural that a reply should be given to the letter in which some of the present Lutheran Church leaders in Hungary are addressing themselves to all the Lutheran Churches in the world. Surely we Norwegian Lutherans know how difficult, yes, indeed, how impossible it is for those standing at a distance to understand just what is going on in a country where there is a revolution under a one-party system. But it is very difficult to abstain from judgment if one's heart is deeply engaged, as in this case in Hungary. Now, in their letter, the new leaders of the Lutheran Church of Hungary tell us that we, "lacking adequate knowledge, frequently regard them with prejudice and judge them with bias."

I am grateful for this opportunity to speak frankly to those Hungarian Lutherans who have addressed themselves to us. As long as we are on speaking terms and there is no danger of the connections being broken (I then, of course, presuppose that the Evangelikus Elet will publish our letters like the LWF Bulletin did theirs) my frank question to the Hungarian Church is this: When you tell us that we are lacking information, why did you not in your letter inform us as to "present day conditions" in your Hungarian Lutheran Church?

I take it that when you wrote your letter all of you were busy with the preparation for the new "Church" trial of Bishop Ordass. You knew that not only Lutherans but all the Christian world, eagerly looked for some explanation or information. In spite of that, you kept silent and in addition even accused us of judging on the basis of lacking adequate information. What we may get to know about the aforementioned and quite unusual trial we have to pick up from other sources. Don't you see, brethren, that by writing us a long letter with "the warmest brotherly greetings" asking us to act fairly, you are in this way accusing yourselves?

You tell us that your Church "has been judged by God" on account of its omission, etc., for in decades past you have been interwoven with the then existing governmental system, because the Church was unable to "resist the temptations" of those powerful systems, claiming on the other side that you **now** are free from such temptations. Don't you understand that by this you leave us in a state of bewilderment?

The Lutheran Church also here in Norway has accepted with gratitude the fact you were pointing at, that the spiritual life in your Church seems stronger than before, but we also know out of experience that if at the same time a Church gets "interwoven with certain social and economic (and political!) systems" in a way compelling this Church to keep silent on the law of justice given by God, then there is something **not true** in the very position of that Church

You can't help us by sending us nice Christian letters if you will not also inform us as to the complete truth concerning **your behavior** as Christians. When you wrote your letter you were in full preparation of that "special disciplinary judiciary commission of the Lutheran Church of Hungary" which only a short time later deposed Bishop Ordass. We were aware of those preparations when we read your letter and felt betrayed by you when you kept silent on this matter.

Brethren! Surely we are one in Christ and in our Lutheran faith, but how can we stand together if you are not frank with us in matters of deepest concern for our obedience the will of God?

Governor Youngdahl Honored As 'Lutheran of 1950'

Minneapolis—Gov. Luther W. Youn dahl of Minnesota has been named "Lutheran of 1950" by the Federat of Lutheran Clubs of America, wh held its national convention at Eva ville, Ind., in April.

The award was presented to Gov ernor Youngdahl at a special luncheo here by Mr. Harold LeVander, v president of the federation, who s the judges based their decision Governor Youngdahl's devotion to t church and his activity in behalf Lutheranism. Mr. LeVander also cit the governor's youth-conservation p

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ram, displaced persons work and his rogram for the mentally ill.

Tribute was paid to Governor Youngahl by Dr. Leonard Kendall, pastor Messiah Lutheran Church here, of hich the governor is a member.

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wo Candidates Nominated o Head Finnish Suomi Synod

Hancock, Mich.—Two candidates have een nominated for the presidency of ie Finnish Evangelical Lutheran hurch of America—Suomi Synod, to ucceed Dr. Alfred Haapanen, 76, who retiring this year after holding ofce 28 years.

Proposed for the position, which will e filled at the annual convention of ie Suomi Synod at Ishpeming, Mich., ine 14-18, are Dr. John Wargelin of egaunee, Mich., and the Rev. S. V. utere of Wakefield, Mich.

Dr. Wargelin has for years been a ember of the Consistory, the highest oard of the synod. He has also been resident of Suomi College and proment in many other activities of the hurch. Pastor Autere has served on ie Consistory and as a member of the ichigan Conference Board. In addion to his pastorate at Wakefield, he rites the editorial columns in the merikan Suometar, Finnish language eekly of the synod.

Born in Karvia, Finland, in 1874, Dr. aapanen came to this country as a oung man and studied at Suomi Colge in Hancock before he was ordained to the ministry in 1906. He also udied at Temple University and Chiago Theological Seminary. In 1936 e received an honorary D.D. from uther Seminary at St. Paul, Minn.

Dr. Haapanen served congregations Fairport, Ohio, Ironwood, Mich., nd Hancock, Mich., from 1907 to 1924. e has served as a member of the synd's Consistory since 1915, as its present since 1922, and as home mission uperintendent from 1935 to 1947. He the editor of the yearbook of the ynod, has written a book about the hurch and also numerous articles.

In addition to traveling extensively the U.S. and Canada to visit congregations of the synod, Dr. Haapanen as twice made official visits to Finnd, in 1933 upon the invitation of the ishops of Finland to take part in the orthern Countries Bishops' Confernce, and in 1948 on the invitation of rchbishop Aleksi Lehtonen to parcipate in the 400th anniversary celeration of the translation of the New estament into the Finnish language. Dr. and Mrs. Haapanen have four aughters, all married.

Lutheran Leaders to Attend WCC Sessions at Toronto

New York—Twelve Lutheran churchmen from abroad are scheduled to attend the annual meeting of the 90-member Central Committee of the World Council of Churches, to be held in Toronto, Canada, July 8-15.

In addition, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who is vice chairman of the Central Committee, and Dr. P. O. Bersell, president of the Augustana Lutheran Church, will attend the sessions.

Of the foreign group, five are members of the Central Committee, Bishop Eivind Berggrav, Primate of the Church of Norway; Bishop F. Otto Dibelius of Berlin, president of the Evangelical Church in Germany; Bishop Philippe Poincenot of the Montbeliard Synod of the Lutheran Church of France; Bishop Ilmari J. Salomies of the Mikkeli Bishopric of the Church of Finland; and Dr. Reinhold von Thadden, prominent German layman.

Sweden will be represented by Bishop Gunnar Hultgren of Visby, the Rev. Johan Gustavson of Vaxjo and the Rev. Yngve Iverson of Stockholm, substituting for Bishop Anders Nygren of Lund, the Rev. C. W. Skold of Vaxjo and Archbishop Yngve Brilioth of Uppsala, respectively.

Dr. Rajah B. Manikam will attend

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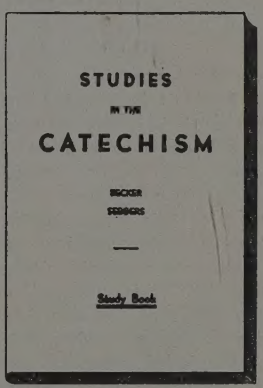

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as a fraternal delegate from the National Christian Council of India and Pakistan; the Rev. P. T. Sarumpaet, now studying at Luther Seminary at St. Paul, as representative of the Batak Church of Indonesia; and Oberkirchenrat Lic. Schmidt as alternate for Bishop Hans Meiser of Munich, Germany.

Also present will be Dr. Niels Ehrenstrom, a member of the Church of Sweden, who is head of the Study Department of the World Council.

Plans for the second Assembly of the World Council, which will be held at Northwestern University at Evanston, Ill., in the summer of 1953, will be drawn up in detail at the sessions in Toronto.

Nearly 16,000 Lutheran DP's Now Here Under NLC Auspices

New York—A total of 19,470 assurances for displaced persons were received by the National Lutheran Council's Resettlement Service up to May 1, 1950. As about 20 per cent of the persons nominated in these assurances may be ineligible under the immigration laws, it is estimated that the assurances will cover more than 31,000 persons, since only one assurance for a family group is necessary.

By May 1 of this year, 15,576 displaced persons under auspices of the National Lutheran Council's Resettlement service had arrived in this country. The number of arrivals dropped sharply during January, when only 662 Lutheran displaced persons arrived here, but reached 1,232 in February, 1,111 in March and 1,474 in April.

Sees Religious Awakening Among German Young People

Berlin—Addressing an overflow congregation at a special Palm Sunday youth service in St. Mary's church in the eastern sector of Berlin, Evangelical Bishop Otto Dibelius hailed the "religious awakening" which he said is taking place in Germany, especially among young people.

The bishop warned against a "materialistic ideology" irreconcilable with Christianity which is being propagated in Germany at present, but said he rejoiced that increasing numbers of German young people are professing their Christian faith openly.

As an example of successful resistance against anti-church policies, Bishop Dibelius pointed to students of a Brandenburg school who forced education authorities to remove a teacher who taught anti-religious doctrines according to a Soviet textbook.

"Whenever irreligion is thrust upon a people," he said, "there is a simultaneous solidification and strengthening of Christian forces."

Stressing that no one must be forced to accept a belief, Bishop Dibelius declared that "during the present time, when so many think they must do everything for force and compulsion, it is the Evangelical Church's pride that it stands for decision in freedom only."

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